HERE BEGINNETH THE KALENDER of Shepheards.

Newly augmented and corrected.



Printed at London by G. Elde for Thomas Adams, dwelling in Paules Church-yard at the figne of the white Lion. 1604.





Here beginneth the Prologue.



His booke (gentle Reader) was first corruptly printed in fraunce, and after that, at the cost and charges of Richard Pinson newly translated and reprinted, although not so saithfully as the original copy required. Therefore it is once agains overseene and perused, that the same may be at length correspondent to the Authors minde, and bery profitable for the reader, because this booke both teach

many things, that we be bound to learne and know on paine of everlating death. As the lawes of God heweth how we may know to keepe his commandements, and to know the remedies to withfiand deadly linne, there be many men and women thinks themselves wife, and know and learne many things, but that they be bound to learne and know, that they

know not.

As first the ten commandements of God, and the five commandements of the Church, that every creature purpole to be faned hould learne & know and have them as perfect as their pater-notter . Dou people, how will you confesse you and if you breake any of the ten commandements, and you knownot them : Truely there is but few that knowe them : therefore yes that do not know them, do your diligence to leavne them: for ye be bound to learne them as well as to learne your pater-noller. for how can you heepe our Lords commandements and yee miow them not? Ind ree be bound to breake not one of them on pame of dammation, for and if thou breakeff one, thou breakeft all. Offend the law in one point, and offendit in al. for if thou breake one thou boft not Gods bidding, for he biddeth the breake none. And all that pee do in this worlde heere, but if it be of God, 02 in God.og for God, all is in baine: you thould not occupy your letteth baine matters , but in reading of good bookes , for banifie engendereit baine thoughts and defropeth beuotion in man. nohat neede haue pou to flube ou a thing that is naught : throte on your finne and what grace by God in yours wrought. Allo in this booke is many more mattern : looke in the table bere following. The hinds to be not be the mind that an

The Shepheards Kalender. The table of the Kalender of Shepheardes.

This is the table of this prefent booke, of the Shepheards Kalender, drawne out of French into English, with many more goodly editions than be chaptered, newly put thereto.



Irit the Prologue of the Authour, that faith that every man may live irriii. yeares at the leaft, and they that die before that terme, it is by evill government, and by biolence, or outrage of themselfe in their youth.

Cap primo.

The second Prologue of the great mailler Shepheard, that proueth true by good argument all that the first thep-

peard faith.

Also a Halender with the figures of every Saint that is ballowed in the peare, in the which is the figures, the houres, and the moments, and the new Moones.

cap.ii.

The table of the mouable fealts, with the compound manuell. cap.iii.
The table to knowe and binderstand energy day what signe the Moone and.

Allo in the figure of the ectiple of the Sunne and the Moone, the baies, houres, and moments.

The trees and branches of vertues and vices. cap. bit. The paines of bell, and how that they be ordayned for enery deadly linns

which is the wed by figures.

Che garben and fielde of all bertues, that the weth a man how be though

know whether he be in the state of the grace of God or not.

Anoble declaration of the senen puncipall petitions of the Pater noster, and also the Que Davia: of the three countries, of which the Ingel Babrieli made the sich, the second was made by saint Cislabeth, and the third maketh our mother boly Church.

Alfo the Credo in English of the rit articles of our faith, cap.ri. Alfo the ten commaundements in English and the fine commaundes ments of the Church Catholike.

Ilso a figure of a man in a thippe that the weth the bustablenesse of this transitory worlde.

Alfo to teach aman to know the fielde of vertues,
Alfo a Sheph ardes ballad, that fleweth his frailty.

Cap.ris.

Alfo a ballad of a woman shepheard, that profiteth greatly.

Cap.ris.

Blio a ballad of death that bidbeth a man beware betime.

Cap.ris.

Alloa ballad of death that hiddeth a man beware betime. cap, this. Allo the ten commatmeements of the detail, and the reward that they that have that keepe them. cap, roll,

Another ballad that fainct John theweth in the Apocalips, of the black boste that death rideth boon. cap. rfr.

Aballan

	Bear.
I ballad how princes and fates thould governe them. ca	brr.
The trees and branches of bertues, and vices, with the featien be	
大大大大大大大大大大大大大大大大大大大大大大大大大大大大大大大大大大大大大	ett.
Ilo a figure that the weth howe the rit. figues raigne in mans	
	CONTRACTOR OF THE PARTY OF THE
and which be good, and which be bad.	.rrii.
A picture of the philnomy of mans body, and the weth in what part	2300
	rriii.
And after the number of the bones in mans body followeth a pi	
that theweth of all the beyns in the body, and how to bee let blot	in bi
chem.	rutt.
To knowe whether a man be likely to be liche ogno, and to beale	
4. 10 C T T A A A A A A A A A A A A A A A A A	rrb.
And also heere theweth of the replecion of euill humors, and also	
3. XX 14 X 10 X 2 X 10 X 10 X 10 X 10 X 10 X 10	rrbi.
Alsohow men Could governe them the titt quarters of the yeare.ca.	
Alwind with the month of the many that the many that the median the many th	LUIL.
Also how men Could do when philiche doth faile them for health of	S. T. J
and foule made in a bailed royall. cap, r	com
Also to thew men what is good for the braine, the eyes, the throate	The state of the s
breatl, the heart and flomache, properly declared.	trir.
Also the contrary to thew what is entil for the braine, the eyes, the ti	120at
	err.
also of the foure elements, and the similitude of the earth, and how	Herp
planet is one above another, and which be malculine a feminine cap.	rrr
A crafty figure of the worlde, with the rif. figures going about, and	
	rrif.
Alloof the Equinoctiall a the Zodiane which is in the fr. heaven, w	
contayneth the armament all buder it with a picture of a fpire. cap.	
Of Soldition of Summer. Soldition of Winter, with a figure	
· A · L · E · E · E · E · E · E · E · E · E	
Sobrahe. Cap in	A CONTRACTOR OF THE PARTY OF TH
	erb.
And also of the division of the earth, and the regions, with a pictu	
the mobile.	A STATE OF THE STA
Df the bariation that is in many habitations and regions o	E the
carty.	Thil
Alfoof the ris flarres fixed, that speweth what shall happen there	hem
that are borne buder them. cap tre	Bitt.
Allo a figure of the rit houses, almuch in earth as in beaven can't	REIE.
Allo pictures of the bit planers, to know in what house they bo ca	tone
the day and night, that telleth which be bad and which be good, a the	meth
	p.rl.
Also pictures of the four complections to thew and know the cond	
of each completions only to be the state of a second control to the control of care	HUILI
of each complection, and to know by a mans coulour what he is of any	
foure, and how he is disposed of nature.	p.rli.

Also beere followeth the judgmenets of the mans face and body. as ari. fotle wzote to king Alexander the conditions of man, a the properties in b bifages of man, but by the grace of God, good conditions, grace, prapers. fallings, and blellings, thele fine withfrand bukindly condition. cap .tlu. Also a victure of the Bompaw, that the weth a man to know enery houre

of the night what is a clocke, before midnight and after.

Also then follow pictures of the impressions of the aire of the flying dracon, and the leaving kiddes, the way to faint Tames, and the feven flarres of the burning piller, and of the fire speare and of the flaming bushes or trees that otherwhile faileth, and the flying starre, and the blasma ffarres, and of five tailed ffarres, and of the bearded ffarre, with the epitaph of a thunder fone. cap rlitti.

Also how the Moone changeth twelve times in the years, so like wife mans conditions change twelve times in the yeare. cap rib.

Df the commodities of the rif. monethes in the yeare, with the twelve ages of man. cap ribi.

Df an allauft againff a fnaffe, cap.rlbii.

Also followerh the medication of the passion of our Lord Telus Chaist, that thepheardes and timple people quantito have in hearing of their dimine Ceruice. cap.elbitt.

The laying of the dead man. cap.rim.

Also certaine offons and prayers, and first a division theologicali on a quelitor to knowe if prayers, orifons, and fuffrages done to the foules in Burgatory, bee meritorious and available for their health and Delinecance. cap.I.

How every man and woman ought to ceale off their ling at the founding of a dreadfull home.

To know the fortunes and deltinies of a man borne buder the ris lianes after Beolemeus prince of Altronomie. can lie

And followeth the rii. monethes wieh the victures of the twelve liques, that the weth the fortunes of men and women that are borne buder them, fothat they know in what monethand day they were borne. can liti.

Mo bere telleth of the ten christian nations, that is to lay, to them the certains pointes that much heathen people doe beleene of our faith, but not in al. and therefore we begin first with our faith. cap.lint.

Also followeth a few proverbes. can.lb. The authors ballad. crp.lbi. allo a good brinke for the petitlence, which is not charited

Thus endeth the table of this prefer t booke

as of the foure course Additions.

er er ami es ema, maissofiquies fixe than a pow be is builded of well chart

The arte, kience, and practice of the great Kalender of Shepheards, by example right ferrile, and profitable but all manner of people, and eafle to be buderflood by many wit, with divers additions newly adtoyned thereto, as hereafter followeth.

Agreat question asked be tweene the Shepheards touching the starres;



The Shepheards in a morning before the day being in the fieldes, bebeld the firmament that was fixed full of flarres, one amongst the other saide to his fellow, I demand of thee how many flarres be on the twelve parts

of the Zodiake that is bidet die ligne onely. The other Shepheard and we red and faid the the found a pieceot lands in a platine countrie, ar spon the plaine of Salibury, and that the laide piece of land be cl. miles long and priii, miles broad. After that, take great long nails with great broad eads of as the nailes be that are made for carte wheeles, as many as thall suffice for the layd piece of lands, and let the layd nayles be drift but o there we shall suffice the laide piece of lands, and let the layd nayles be drift but o there we have that there he as many flatter contained but one figure only as there would be nails first in the tozefaid piece of lands, and there is as many budge tach of the other and to the equipolent by the other places of the firmament who wife other and to the equipolent by the other places of the firmament who wife other and layd, that no man is bound not tied to produce things buposible, and that it ought to suffice for Shepheards touching this matter to believe simply without our nucle enquire, of that their predecesses shepheros batte saide before.

Thus endeth the Aftrologie of thepheards, with the knowledge that they have of the frartes, planets, and moonings of thefaces.

Dereafter followeth the laying of the Spephers to the Plomman.

Tide Siledheirds in arno the frinchiun Tdenanud to to bistellow. Tdenanud o

The

How Plowmen frould do.



Jers go thouto plow, take with theethy wife Delue and traw, lowe barty, wheate, and rie, Of one make ten, this is perfect life.

As faith Artifotle in his Philosophie,
Thou need not fludte to know Aftrologis,
For if the weather be not to thy pleasance,

amono to to mand and a full

Thank the der of the plant of the

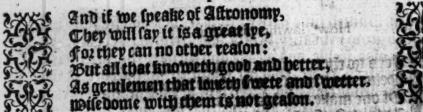
Thus enders the Downan

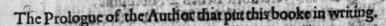
The Authour

Aprile end of this booke, who is the wall see, a ballan that land nois. We that make thouse reades, Curving wall be be, withome is some caught. Id may leaves it is fought.

And come both it find.
But both that no poole bought,
for vertou takes no thought,
Discinif comes behind,
And made one both lay.
That Clevies ne tell may
what wall befall
they that this bo report,

Be of the peeuith lost,
That little good can at all,
They know that drinke doth liake the third,
And when their eies is full of duff,
Yet may they lit and thale pealon,
For and Clerkes thew them bookes of curming,
They bid them lay them by a lumning,
Antoother lealon.







Shere beforetime there was a Shepheard keeping theepe in the fieldes, which was no clearke, ne had no bideritanding of the litterall sence, nor of no maner of Scripture nor writing, but of his naturall write and biderstanding sapple. Dowbeit that lying and dying be all at the pleasure of Almightic God, yet man may live by the course of nature scripperes or more. This was his reason. And he saith, as much time as a man hath to growe in beauty, length, breadth,

breadth and firenath, so much time bath be to ware olde and feeble to his end: But the terme to grow in beauty, height, and frength, is rerbiveare, and the terme to war olde, feeble, and weake, and turne to the earthward, which is in al together lexit, yeare, that bee ought to live by course of nature. And they that die before this time, often it is by brotence and outrage done to their complection and nature But they that line about this terme. is by good regiment and enfignement stafter the which a man bath governedhimfelf. To this purpole of living and dring, the faid Shepheard faith, the thing that wee delive most in this worlde, is to live iona, and the thing that we molt feare is to die soone: thus bee travailed his buderstanding. and made great diligence to know and to do things pollible and requilite for to live long, whole, and toyfully, which this prefent compost a halender of Shepheards the weth and teacheth. Wherefore wee will them you of the bodies celeftiall, and of their nature and mouings; and this prefent booke is named the compost, for it comprehendeth fully all the compost, and more for the dayes, houres, and moments, and the new Moones, and the eclific of the funne and the moone, and the figures that the Moone is in every day, and this booke was made for them that be no clerks, to bring them to great

bnderstanding.

De faid alfo, that the defire to litte long was in his foule, the which alway latteth, wherfore he would that his defire were accomplished after his death as afore De faid fith the foule Dieth not, and in her is the defire to live long, it fliould be an infallible paine, not to live after death as afore, for he that li= neth not after his corporall death thall not have that thet hee bath defired. that is to wit, to like long, a foodld abide in eternall paine, if his defire were not accomplished. So concluded the faid thepheard necessary things for him and other to know, and do that which appertained to live after beath. as afore. And trueth it is, that hee which lineth but the life of this world onely, though he lined an hundred yeare, he lived not properly long; but he should live long, that the end of this present life should beginne the life eternall that is to lay, the life enerlalling in beauen So aman ought to performe his life in this worlde corporally, that he may like frictually without end. for as hee faid, one thall line enertaffing without dying, and when he hath the perdurable life, and thall bee perfect. And alloby this poput, and none otherwife, wall be accomplified the delice of long living in this world. The forelaid Shepheard also knowledged, that the life of this world was foone patt & gone. wherfore this Shepheard thought that trii pears bere in this bale of weetthed milery is but a little & a fmal terme of life to the everlatting the which never thall have ending. Ind therefore hee thicking that offered himself here to the berthously in this world, after this life he shal receive the sweete life that is fure and lasteth ever with our end. For though a man lived here and expears and more it is but a little terme coepelife to come. Therefore faith this thepheard willing foberty

with thele small temporall goods that Jetu hath lent me, a ener to exile the delice of worldly riches and worldly worthip. For they that labour for it, and have love to their goods, and baine worthips, oft it parteth man from the heavenly treasure. It shutteth mans hart, that God may not enter, and buildeth man a place of no rell in the low land of darknesse.

Hereafter followeth another Prologue of the maister shepheard, that sheweth and prooueth the Authours Prologue true, that is before rehearsed, and so the shepheards dispute one with another, but this that followeth the maister shepheard saith to the other, of the diussion of this Kalender. Chap.2.



Here beginneth the maister shepheard.



Cis to be buderstood, that there be an the peace foure quarters; that are called Ver, Actas, Autumnus, and Flyems. Chefe be the foure stations of the years, as Prime-time is the spring of the years, as follows the three moneths.

Then commeth funmer as Way Time and July and those three months everie bearbe, graine and tree is in his kind, and in his most dirength and fairenelle euen at the highest, value alle and a le main made pour de

Then commeth Jufumne as Tomil Gentember and October that all

thefe fruites wareth ripe, and be gathered and housed

Then commeth Douember, December, and January, and their three moneths be in this winter, the time of a little profit, wee thephearns fav. that the age of a man is irrit, years, and that weliken but to one hole years. for evermore we take ure years to everymonth as January or februarie. and to forth for as the years changeth by the twelve monether into the line funday manners to both a man change himselfe twelve times in his life ho t'melue ages and every age laffeth fire yeare, if Cobe that he live to Irrif. for three times fire maketbeighteene, and fir times fir maketh erroi. And then is man at the bell, and also at the highest, and twelve times fir maketh livit. and that is the ace of a man,

Thus must ve rection for enery moneth fir yeare or elle it may be builter flood by the foure quarters and leafons of the yeare. So man is binibedin to foure parts, as to youth. Crength, willoome, and age: De to be roiti. peare pound, roiti. peare frong, roiti. peare in wifedome, a the fourth roiti, peare

to go to the full of the age of lrrti.

And now to show you how man changeth xli, times, as the xii moneths do.

CAPTURATE TO COLUMN TO THE TENTON OF THE TENTON TO THE TENTON The the first fir yeare of January, the which is of no vertue not firenath! in that kalon nothing on the earth groweth. So man after he is borne, till he be fir peace of age, to without witte, firength, or cumning, and may do nothing that profiteth.

Their comment february, and then the Dayes beginne to ware in length, and the lunne more hotter, then the beides beginne to war greenes

and ferve and learne inchasts taught him.
Then commeth Warth, in the which the labouer foweth pearth oplans toth trees, a edifieth houles, the thild in these fir yeares wareth big to learn

Doctrine a leience and to be faire a boneff for then be is abitive are of age.

Then commeth Apail, that the earth and the trees is covered in greeness and flowers, and in every part goods increased aboundantly, then com-

meth the child to gather the freet flowers of hardines, but then behove that the cold winds a floymes of vices beat not bowns the flowers of good maners, that he hould bring man to bonour for then he is rritti, years of the flowers and forcells might and tag, the finne thineth hot, and as then is man most topical and pleasant, and of tittelier trength and feelecth player, sports, and lusty passing, so then is peare.

Then commeth June and then in the finne highelt in his meridioznal, be may alcend no bigber in his fation, bis glimering golben beams ripens the come, a when man is rerbi yeare, be may alcend no more, for then bath nature given bim beauty and Grength at the full, and ripeneth the feedes of perfect buberftanding of die on the

Then commeth July, that our fruits bin lette a funning, and our come a pardening, but then the funne beginneth a little for to Descend downemard, to man then goeth from youth toward age, and beginneth to ac-

quaint him with fabneffe, for then be is clit, peace.

Miter that then commeth August : then we gather in our corne, and also the fruits of the earth. And then Dothman big biligence to gather for to find bimfelfe withall, in the time that be may neither get nor win, and then af-

ter that bi. yeares is he rivit yeare oft.

Then commeth September that wines be made, and the fruits of trees be gathered . Ind then therewithall be doth frefbly beginne to garnift bis boule and make provision of needfull things for to line in winter, which draweth bery nere, and then is man, in his most toyfull a coragious estate. profestous in wildome, purpoling to nather and keepe as much as fould be sufficient for him in his old age, when he may gather no more, and these fire yeares maketh him litti yeares.

And then commeth October : that all is into the foreland house gathered but corne and alloother maner fruits. And alfo the labourers foweth newe feedes in the earth, for the yeare to come. And when he that loweth nought, Ball nought gather . And then in their other fire yeares a man shall take himfelle bato Cobfor to bo penance and good works, and then the benefits the years after his heath, he may nather and have spirituall profite, and

then is man full in the terme of ir yeares.

Then commeth Rouember : that the dayes be bery thout, and the fun in maner giveth little beat; and the trees toofeth their leaves . The fields that were greene, looke borie and gray when al maner of hearbe she biode in the ground, then appeareth no flowers. And then winter is come that a man bath buderflanding of age, and bath loft his findly beate and frength: Dis teeth beginne to rotte, and also to chatter, and then, bath be no moze hope of long life, but beliverh to come to the life everlasting, and these live for this moneth matterb bim three Core and live yeares. I have the second and the

Chen commerty December: full of coine with frost and fnow, with great winder and flormy meather, that a man may not labour not nought por the fun is then at the lowest that it may be from the trees a the earth is his in know, then is it good to hold them niethe fire, and to frend the goods that they gathered in fummer. For them beginned mans baire to max white gray, whis body crooked a feeble, a then be lokely the perfect imberdanding, and that fix years maketh him full crit, years, and if he live any more, it is by his good guiding and dicting in his pourts. Howbeit, it is politike

that a man may live till be be an hundred yeares of age, but there are but fem that come thereto.

wherefore I Shepheard saide moreover, that of living or dying the heavenly bodies may stirre a man both to good and ewill without doubt of afurctie: but yet may man withstand it by his owne freewill, to do what he will himselfe good or bad evermore. Above the which inclination is the might and will of God, that longeth the life of man by his goodnesse,

or to take it thort by his tultice.

wherefoze we will thew you of the bodies celetiall, and of their nature and movings: a this prefent booke is named the Compost, for it comprebender builty at the compost and more, for the dayes, houres, a moments, and the new moones, and the eclipse of the sunne and moone, and of the signe that the moone is in every day, and this booke was made for them that be no clarkes, to bring them to great buders and ing.

And this kalender is divided into fine partes.

The first, of our fignes of the compost and the halender.
The fecond is, the tree of vices with the paines of bell.

The third, the way of health of man: the tree of bertues,

The fourth is philiche and gouernance of health.

The fift, is Aftrologie and phisnomie, for to buderstande many deceiverings, and which they be by likelihood, the which by nature are inclined

and can do them as you wall ceabe ere you come to the ende,

for to have the Shepheards budersanding of their kalender, ye hould budersand that the yeare is the measure of the time that the funite passeth the twelve signes, recourning to his artipopute, and is divided into the twelve Moneths.

As January, february. March, and to forth to December.

So the funne in these twelve monethes passeth by twelve signes one

The dayes of his entring into the lignes in the Kalender, a the dayes also when he parteth the years as the cit moneths into lit weekes CCC. Ich dayes, and when bytert is, it is three loose and bione day, and retiting hours, energy hours le minutes, After these divisions ye must be destiand for every years three things.

The first Creaketh of the golden number.

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The fecond of the letter dominicall.

And the third is the letter tabuler, in the which lieth all the chiefe knowledge of this kalender, for the which letter and number to underland all that they would, whether it be past or to come, ye shall put three sigures after the kalender of the which the sirst shall shew the balure and declaration of the two other, and it is to be understood that in some yeares, there is one biserte, the which hath one day more then other, and also hath two letters dominicals signed in one of the social figures, schangeth

the latter day of S. Wathew, the which is bigil and is put with the day

boon one letter by bimfelfe.

Also the letters ferials of this kalender, be to be understood as they of the other kalenders, before the which are the numbers a the other three after the letters ferials. First for because the letters descende this w, is the golden number about § day of the new Moone. And the which to be the hours and moments of the salomoneth: which when they are inservice before noone of the day about there. And when they are blacke service for after noone of the same day in the places of the number, becokeneth that number where it is. The natural day is to be biderstood from midnight to midnight rriffi, hours, and hal serve the sate numbers for the letters serials, rir, years complete from the pears that this kalender was made A. CCCC, rebif but of the pears A. ecce. and rot: In the which years that begin also serve this golden number, and the other numbers after the letters serials, all in the maner as they be before for the other rir, years.

And all the remnant of the compost, and of the katender is perpetuall for the golden number, to thall they be excessive peace, of the which yeares, AH, CCCC. rebit is the first. The feaths of the katender are in their daies, of the which the tolenuel are in red, a storted in the brity, nigh the which brity in the end of the bodies, above every day is one letter of the A, b.c. for to buderstand in what signes the moone is that day. And yet the sayo letters a the rubrish, sor the which shall be one signer before the kalender, which began to have course the sirst day of Januarie. AH. CCC. rebit. In the which raigneth sor the golden number systeme. The letter dominicall A. The setter tabuler sond b. In the skillings, and their stoures nearest the golden number rot. the reare of this kalender.

tion of the time effects and white mois

To know the letter dominicall by the berle buderneth.

Filius efto dei calum bonus accipi gratis.

Di by thete other bertes here following.

Fructus alis Canos el gelica bellico danos. 1116 de la contrata del contrata del contrata de la contrata del la contrata de la contrata del contrata del contrata del la co

a saland con Sopto let the moneth. The min gining sola to under len alle and

A dan de ge hat er go, ci phos a dri phose a con a con

Bund of crair en Coathe ac iden number, and the new Boone.

det, uns, din, nod, pcto, leg, quinque, tred, ambo, be, cem, de, Septem, quin, quar, tus, doc, io, ta, no, bem, bi, quat.

In ingeniou spractife or Compost of Shepheards.

Rewly and subtilly thepheards have found a short proctike for to knowe the golden number, the letter dominicall, a the tabuler letter a as ensueth, the which for subtilty is difficult to be understood, if sixt it be not we were by such as understand it well, but as to this it behooveth not to carry and travalle, for cause of the figures that ensureth and the weth hor pe to since and know the said practice.

Fin scanos agur eius bona fructus,
Dic ens anni & bellica griffo dant amara,
El cambet gaudit dat alit fiet color,
G enitrix danos boabel flores cadat gelica,
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for are lecree's of the Compost of Shepheards.

Mobilis alta dies C, currens aureus octo,

Sexdeno cum D, no a ent inferior;

B, veneris fancta, fed quiuque tredambo maria,

Negorie in coto dicens fimilis fimil octo.

The manner to know the featifull dayes on the haind and

Do so will knowe on his hand when the holy dayes falleth, take beede of the same letters. A bit die fapes of the market being bit, one for lunday, a for the other dayes bit pinethem that the toynes of the left hand on titl singers, and with the right band they ought to be marked for the more cercointy. The con

the backe of the hand, a g about de f. within the hand. Then pe ought to know in what place every moveth foould be. A little after dam of g.b. E.g.c. beene on h moneth of the little avger. A nonthe leach inger fetiguaty and march on the leach finger togither. Apail on g. Way on b. June on the nilodle finger about e. July byon g August byon c. September byon f. October on a. of the fourth finger. Then Pouember about d. December about f. of the little finger, And thus the fivalue moneths before in the fingers.

After bean, pen, cru, lucy, the Imbre dates bin tet truly.

26

nE

In each of these two lines heere vinder, bee as many syllables as there be seastfull day es in the yeare, and every day ought to be sette on the joynts of the less hand, as is shewed here in this present booke.

Ianuarie.

Cir,o,ia.mus,e,pi,lu,fe,la.nus,et,hen,fe,mau,mar,an, pul,ca,fali,ag.pin,cen,ti,pau,lum,tul,ag,que,ba tilde.

Bee,pur,blag,et,a.ue.fe,ben.o,lco,la,fti,ca.ba,lent. Ind.con.ium,ge,tur.cum,pe,tro.math,lo,ci,e,tur,

Moifed, mar, ci, ug, bal, to, buth, heg, con, ger, go, ri, um, bo. Pat, ed, ward, cuth, be, ne, ca, pe, ma, ri, am, ge, ni, tri, cem-

Bil gip.ric,et.am,bzo,fi,i,dat,a.pzili.le.on,eu,fe,ti.bhr,ci. Poff, al,phe,fe,fta,ge,oz,mar.ci,que,bi,ta,lis.

phi,li,cruc,may.i, on,la,tin,nic,got,de,ne,re,i,que. ! polt,e,a.don,le,qui,tut,polt,lal,phe,lelt,ta,ger,ad,en,pe,que.

Dic,mar,tu, bo,ni,fa,med,co,lum,bar,ba,ci,ba,bi,ti, Bo,mar,marg,ed,ward,ti,mit.la,ba,el,to,le,on,pe,patt.

Ser,ui,iul,mar,ti,ni,tho,mo,que,fea,be,dic,tt,luth,bn,hen. Ar,nulf,marg,pzar,mag.ap,cril.ia,an,doz,lam,lun,ob,gre,]

De, steph, aug. gust, trant, do, ti, ro, lau, ri, bur, ri, ip, on, Sump, ta, lit, a, mag, ni, bar, ripo, lo, rust, ag, to, oon, sel, on, cut.

Egis fep.cup, bert, ba, bet nat.gozt, gon, pro thi que cent. Lambar, ti que math ma, mar te cle, fer cip da, con mich ler.

Rem.le.o francei.fi.mar.tunc.dig.er,a.ni.a.ed. Poll.lu.cas.tu.in.de.ro.ma.cris.pi.ni.fl.no.nis.quin. Nouember.

Dminis, tunc. fanc. tí. le.o. mar. tl. bzi, ci.a. ni.a. eb. Pose, te, cle. gri ka. lí. ni.a. que far. an

Elegibarbamico.con.tep.et.lu.ce.f.al.ma.
Dlapien.que.tho.mas.pro.pe,nat.fleph.fo.tho.me.fill.

After brong port, sere finer, the Andre Doies bin fire ready.

Hen

How cuery moneth praiseth it selfe of some

moa di la Januarie.

Make me to be called Janinere, In my time is great flormes of colonelle, for but o me no moneth of the yeare, May compare, if Jaduannee me doubtleffe, for in my time was (as Clarkes do expresse)

Tircumlifed the Lord omnipotent, And adored by Hings of the Orient.

February.

Jam februatie the most hardy, In my lealon the pure mother birginall, Differed ber lonne in the temple truly, Making to God a present speciall, Di Jelus Christ the king of kings all, Bet weene the armes of the Bishop Simon, To whom pray we to have his remission.

March,

Warch am Jealled in noblenelle flouribing, which among monethes, am of great noblenelle, for in my time all the fruits do bud and spring, Gothe service of man in great largnelle, and Lent is in me, the time of hollynelle, That cuery man ought to have repentance, Of his since done by long continuance.

Among all moneths I am lutty April, frem and wholsome but o each creature.
And in my time the dulcet deopy solidil,
Called Criftall as Poets put in scripture.
Cauling all tiones the longer to endure,
In my time was the refurrection.
Di Bod and man by dutine election.

Maic.

Dfall the moneths in the yeare I am hing, flourishing in beauty excellently, for in my time in beauty excellently, frelos and meads speed most beauteously, Ind birds sing with right tweets barmony. Rejoycing louers with hote ione all indued, with fragrant slowers all about renued.

26 ti

wer sombnechuraifech it felfe of mbho of my fealon taketh right good beede, Dught not at all my name to abnull, for in my time, for all the commons weede, from theeve is thome all the fleth and wooll. and had immarchandife. by great thing full Duet the fea, wherefore me ought to pray Unto our Lord, and thanke him night and day. action to an inaction of

Asia lenite res July.

If that my time were praised all aright, Imong all moneths I am one of the chiefe, for I enripe through my great force a might, fruits of the earth toman and beatts reliefe. feeding bostes hine muttons and frong beefe. mith other properties that I could tell, But I miuft patte. I map no longer dwell,

tomic confer so August. ammamed the bot moneth of August. for redolent heate of Phoebus brightnelle, Domptimeeach man ought to haue luft Co labour in barnell, with great butinelle, the reape and theefte, elebetting iblenelle, and rife early with perfect diligence, Chanking our Lord of his great prouidence.

who can my name perfectly remember, with the commodities of my lealon, Dught of right to call me September, Plenteous of goods by all manner realon, as wheat tie ones beanes fitches, a pealon, Dfwhichfeuit euereman ought to haueinfloze To live birectly and thanke the Lord therefore.

Mout Tru October. Among the other October I bight, friend bnto wintners naturally. and in my time Bacohus is ready dight, All manner wine to prelle and clarifie. De which is carred as we see dayly. The dielechody of Christ in ligns of field a bloud. Which is our hope, extection and toobs.

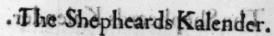
with the grant flowers all about comed.

Reichritte louves with note loue all me ed.









Nouember.

To the warp kindly worthinelle and bre, for in my time the blatts of mind, abateth leanes, and the deth their berdure, wherefore energy prudent creature. Dinth for to live right as they would die, for all thing taketh end naturally, December.

December every man doth me call, In whose time the mother inviolate, Delivered was in an olde Dre stall, Of Jelu Christ Gods owne some incarnate, Wherefore I thinks me themost fortunate Of all other, to whom pray we then That we may come but o his bliss. Inten.



The beginnings and ends of the foure lealons of the yeare.

The first Primetime that thus both begin, if from mid february birto mid May.

1 And from mid May Summer is entred in, it o mid August, and then is harvest day.

1 And from that time winter entreth alway,

1 And from that time winter entreth alway,

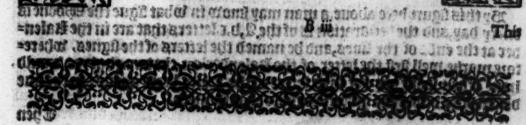
1 And from Clements day, who to taketh beed,

2 And mid hebruary it saileth indeed,

Thus endeth the praise of the twelue months, with the beginnings and ends of the foure quarters.

And after followeth the figure for to knowe in what figure the Moone is energy day.





This agure is for to knowe in what signe the Poone is every day, and the beclaration is of the letters of the signe of the Kalender here after following.

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By this figure here about, a man may know in what figure the Moone is enery day, and the declaration is of the A,b,c. letters that are in the Kalenber at the ends of the lines, and be named the letters of the figures, where fore mathe well first the letter of the Kalender on the day that we have base, then looks out fig taph letter in the liquir deepe about in the liquir deepe about the before days butter the golden matthew that money.

Then

Then looke at the head of the lines, whereas it is written the names of the lignes, and it that beholdeth directly overthwart the figure to the laid letters, is it that the Moone is in that day. And like as one golden number for a years, so the layo line buder the golden number serveth atone for the same years, as in the years of his kalender we have roi. for the golden number, the line buder roi. serveth all the sayde years, and when we have roi. the line buder roi. shall serve to the years that roii- is for the golden number, and so forth of the other.



T cœlum fignis præsurgens est duodenis, Sic hominis corpus assimulatur eis, Nam caput & facies. Aries sibi gaudet habere, Gururus & colli ius tibi Taure detur Brachia cu manibus, Geminis sunt apta decentur, Naturam Cancri pectoris aula gerit:

At Leo vult stomachum renis sibi vendicat idem, Sed in testinis Virgo præesse perit,
Ambas Libra nates, ambes sibi vendicat hancas,
Scorpio vult anum vultque pudenda sibi
Inde Sagittarius is coxis vult dominari,
Amborum genum vim Capricornus habet,
Regnat in Aquario crurium vis apta decentur,
Piscibus & demum congrua planta pedum.

Saturnus niger. Iupiter viridis. Mars rubeus est. Sol croceus. Venus albus. Mercurius & Luna varti sunt dum quisquis regnat nascitur puer sic coloratus.

The declaration of the Latin here aboue.

That is to lay, that the twelve lignes hath domination over the bodye of man, divided by the parts, as the lignes divideth the firmament, and every ligne beholdeth and governeth the parts of the body, so as it is layd above, and afterward thalbe the wed by figures, a is beclared more plainly and faithfully. Such like of planets is faid of their colours, but of their natures and properties of the parts of the bodyes, the which governeth and beholdeth, more at full thall you heare at length.

Also of the twelve moneths natures, Parch, April, and Payare bory hot and moilt, that signifieth bloud and ayre. June, July and August, is summer, and signifieth bot and dry, choler, manhood and teare. September October, and Rovember is hatvest, and betokeneth cold and dry, and age, melancholy, and earth. December, January, and Jedzuarie is winter, and betokeneth cold and moys, childhood, seume, and water.

28 frii

Called





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Alled Jam Janinere the cold, and an angular man lo In Christmas senson good fire I love, and angular man das Spalar Pong Jestis that sometime Judas sold, who does not supplied In me was commissed sometimes behove, language on a glasse.

They kneeded downe, and didhim homage with love, and had done then Cogod their Lord that is many owne brother.

Hereafter followeth a Kalender with the Figures of every Saint that is hallowed ed in the years; in the which is the figures, the hours, the monethes, and the new Moones and the saint granter and gran

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April hath per. daies, and the moone prip.

Hie probat in vere, vires Aprilis babere, Cuncta nascuntur, porì tunc aperiuntur, In quo scalpescit, corpus sanguis quoque crescit, Ergo saluatur, venter cruorà, miniatur.

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Cleti epil. et contet-Sancti Anastalii epil. Sancti Mitalis Petri Mediolanensis Bepolitio Erbenwaldi





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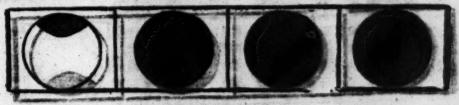
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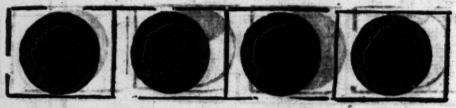
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99.d. trerithe & 99 d. trerit. the & 99 d. treritie the cliuse of the moon cliuse of the moon cliuse of the funde coling of the fun the to day of gas the is day of July the roday of June there days of Ale nuarie, 11. houres, 16. houres, 48 mil- 16. houres, 33 mil- 1911, 7 houres 27.
6 minutes and dautes and the rest of minutes and minutes an

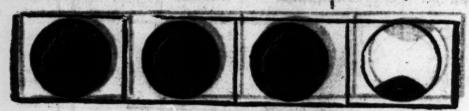


AD. d. territic the AD. d. treet a. d. free and the moon extiple of the moon extiple of the moon the 8. day of 120= these day of Sep- the lerged days of touch. in Houses, tember 8. hours, Date 187, bours, 12-minutes.

minutes.



Mo liver the e- M. d. tr. the C- M. d. tr. the chiple of the mon to buy of Australia the 20. bay of Australia is a country of Australia and A



Dit c rette & Dorrai the - Doc reil the e Doc reil the e cliple of the moon cliple of the moon cliple of the Sun the Etc. day of Des the pitt. Daye of the 8. day of Des the unday of May cem roit henres, June, r. houres cemb bill boures emoboures erroit rritti minutes ... rritti minutes. rritt minutes. minutes.

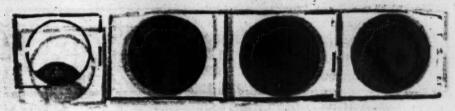


40. b.c. ectiff thee. 40. b.c. rcb. thee 40. b.c. rcb. thee 40. b.c. rebi the C riple of the moon cliple of the moon cliple of the lumine eliple of the moon the xbiii day of of their day of a the rent of Sept the it day of April, scher, rir. houres, prit, rbt. houres, temb. thet houre, ir boures rir int-28.minutes: 1 litt.minutes! zift.minutes: 1 mutes.

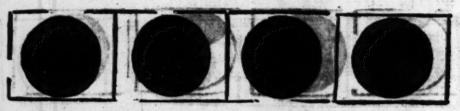


minutes in the inminutes. minutes minutes on the commutes.

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99.d. irrrithe & Abd. werit the & Abd. wroi the & 99. d. freefili the cliple of the moon cliple of the moon cliple of the funde ediple of the fin the to day of Ma- the is day of July, the to day of June the to Days of Me nuarie, 11. houres, 16. houres, 48 mit 16. houres, 53 mil- 1911, 17 houres 27. 6 minutes and d nutes with 11111 mutes sommen im minutes imm. La



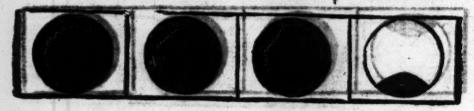
A). d. terenii. the A). d. trrivii. the ecliple of the indoment of the indoment of the indoment of the country of the moon of the 15. day of September 8. hours, Adams, hours, guil 17. hours, 12. minutes.

12. minutes.

13. d. terenii. the A). d. trrivii. the active of the 15. day of September 8. hours, Adams, hours, guil 17. hours, 12. minutes.



Materia: the e. M. d. tr. the E. M. d. tr. the E. M. d. ra, the E. chiple of the mison chiple of the funite clipte of the mison chiple of the funite the 18. day of Le the mison chiple of the families of the



Motor retthe & Morreif the & Abor reif the & Abor reif the & chiple of the moon chiple of the moon chiple of the Sun the ric day of Des the rift. Daye of the 8. day of Des the ric day of May cem rbit beures, June, r. houres cemb bit boures two boures errbi rruit minutes ... rriii minutes. rriii minutes. minutes.

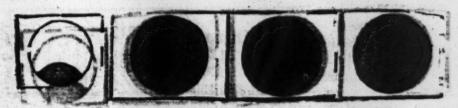


419. B.c. Pciiff withle of the the rbitt bay scher rir. hor 28.minutes.



SD. b.c. rebiti thee SD. D.C. revunture - 200

cliple of the rupone sliple of the famue cliple of the moon clipte of the moon the adapt of februs the 24. daptof ffes the al. of Augusts the 36. day of Jas Atpen houres, 17. bruary. 22. houres bit houres, will mary, 19. houres minutes in lag in minutes. minutes and had sommutes.

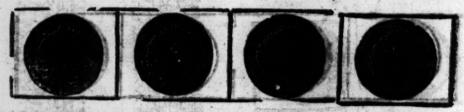


AD wit the eclipse AB. bic. i. the E= AB. bi.t. t. the E AB. bi.c. if. the E of the Sounne, the cliple of the moon cliple of the lumbe cliple of the moon gre day of June, the reit of Po- the ritt day of des the erbs of Day, one boure, reriff wenth bit houses, cember it houses, bit boures, recht minutes trabiti minutes. Ititi minutes. minutes.



D. bic til the B. D. bic til the E D. bic b. the B D. bic. b. the B cliple of the moone cliple of the moon cliple of the moon cliple of the moon the riff. days of the biti day of Ho rriff. days of the rriff days of stay rif. houres, nemb bit houres Warch, ir houres, Warch, at bitt a

1. minutes. ... rerbif-minutes. rlit minutes : 11 clock at micht. 8:



temba quar pali ber palle antiquire equoti de la gult palle antique e for the morning, pall one actodient

M. bic. b. the C= M. bic. b. the C= M. bic. bi. there M bic. bit. the C-cliple of the moon cliple of the cumie is no Ccliple to cliple of the moon the 17. day of leps the finagof Deco be leane. The the 17. day of App of App



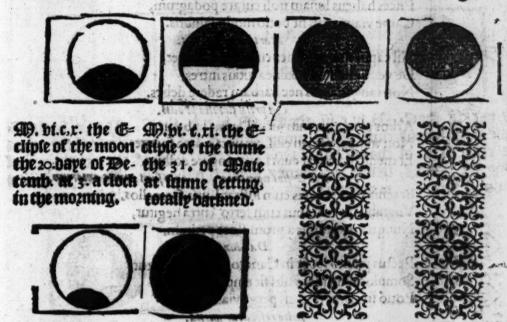
storders abided by many those was

here with the control of the control of en en a la companya de la companya del companya de la companya del companya de la companya de la

3. a clocke.

M bi. c. biti. the M. bi.c. ir. the e= M. bi.c. ir. the E= M. bi.c. r. the E= Ecliple of the fun clipfe of the moon clipfe of the moon clipfe of the moon the 31. day of Ju= ther. day of Janu= the 6. day of July, the 26. day of July ly, a quarter past arie, aquarter be= a quarter past ri. at 4.a clocke in the forez.inthemorn atnight.

morning.



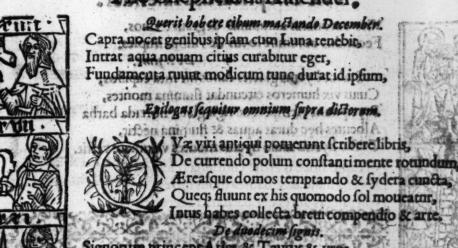
All the ediples of the time be in the bay, and of the Moone by night. And pee thall wit the ectiple of the lumne and the moone appeareth sometime o= therwise then we see it, for the eclipte of the sunne may well be by night, and the ectiple of the moone may be by day, but such estiple appeareth not to be Sberheards.

mamade that mans minde is mutable, and will you know wherefore and why, To beismade of things bariable, As of hot, cold, mouth and bay, The wit is light, and passeth lightly And fith we be made of foure changeable, How thould man be fledfaft and flable, aliv E. si carpis icertimeas de morte rusuam An estiple thall be maruatious to be hold. Through which many that he worle, a court for many hall sude neither thue ne gold,

At that he to hanke within their pure a

Pocula





Signorum princeps Arles, & Taurus & vrna,
Tindaride iuuenes & teruida brachia Cancri,
Herculeulq, Leo nemez pauor afmaq; Virgo,
Libra iugo equaliter pendent: & Scorpius acre,
Centaurufq, fenex chiron & Cornia capri,
Dilectufq, Ioui puer, & duo fidera Pifces.

Idem de Signis.

Corniger in primis Aries, & corniger alter,
Taurus item Gemini: sequitur quos Cancer adustus,
Terribilis fere species & iusta puella,
Libri simul nigrum in acumine virus,
Centaurus q; bisormis adest: pelagiq; puella,
Et qui portat aquam puer vrniger & duo Pisces.



De quatuor parlibus anni.

Vterq nouum frabit cinctum florente corona,
Pingens purpurco, venantia prata calore,
Vir palidum vario nectit de flore coronas,
Vere nouo lectis decorantur floribus arua,
Veris honos tepidum floret: vere omnia rident.

De aftate.

Stabat nuda æstas & spicea serta gerebat,
Hotridi ethiopis signis imitata siguram,
Scindat agros estas phebes ignibus ardens,
Frugiseras aruis sert estas torrida melles,
Flana ceres æstans habet sua tempore regna.

De ausumna

Stabat & Autumbus calcatis furdibus yuns, Libra per Autumbum musto (pumancia fernent, Pomifer Autumbus tenero dat palmite fructum,



Vite coronatas autumnus degrauar vinos, Fecundus autumne locus de vitibus imples,

Ascalouedon opiomptando &

Stabat hyerns glacies canos hir futa capillos,
Cuius vix humeros circundat flumina montes,
Precipitant: semperque rigit glacie horrida barba
Albentes hec durat aquas & flumina nectit,
Tristis hyems ninio hyems montes velamine vestit.



calcula, Leo nemere paner

Hereafter followeth the second part of the Compost and Kalender, which sheweth of the trees of Vices, and of the paines of Hell. Chap.vii.



O the name of the father, the lonne, and the holy gholf Amenme purpole to them the tree of vices, for linners to take transple by, to undertian their linnes which his divided into twelve
principall parts, after the feven deadly linnes, seach deadly lin
is tikned to a tree severy tree having each limal branches,

is likned to a tree, a enery tree haning eight finall branches, a al these seven trees come out of one tree by it selfs that is entil, and comes of one beginning, and that is the divell, and it broth an ende, that is, everalating damnation, which is ordained for all them that seeke not remedy

betimes by penance and repentance of their life in time.

After these trees of view followerd the paines of hell, to them the lay people what punishment is ordained for every deadly sinne, and that the people may better them their sins in contrition, and make cleane their conscience, and that they may be the houses of God, so that vertues may grow a fructive to the profit of their soules. The first great drawch of the tree of vaices is pride, and he hath roll dranches growing out of him, as of vaire gloss of himselfe, vaine gloss of the world, praising himselfe in early boating of sin, inobedience, dispating of the finds presumption, redelitor, oblitation, sin wittingly, communing of the sacrament, shame to be good. Out of every of the which dranches springeth their dranches, and the number of knew score and thirteen, and in in many maners and water he number of knew score and thirteen, and in in many deginning of all the season beadly sinnes, and therefore shall be she were suit of price, and after the other size sand therefore shall be she were said of price, and after the other size sand therefore shall be she were said

Seeking top and not the gloty of God.

Dispating themselves for

to have praise

The first branch of Pride.

Whe any weeneth his goods come of himselfe,
Or that such goods be due for their merits,
If they believe to have, or know more the they do,
Dissembling by words to be better then they be,
Seeming by words to be good and be not,
Desiring praise for his good deeds by other.

To dispease his deeds that other shuld praise them,
To repent his doings because they be dispeased,
Dispeasing himselfe that others may praise him.

for riches.

For honours.

The filbranch of Pride.

19 when they weene to be the better for their goods,

10 weeneth to be work without them,

To be athamb that they lack riches in their need.

Delighting him to have a great houshold.

Retoring them in the faire shape of their bodies,

10 in new fathion, or multitude of his clothes.

11 when they delive to be honoured with others good willing to be honored and dread,

12 to the end it may be fath that they be mightic.

their linness

Being glad that
they be entil

To have no
thame of cutil
doing.

m

.7

8

0=10

e.

The iii, branch of Pride.

For to be praised of cursed and unhappy people,

De too to thew that they be prompt to emildoing,

Delighting in recordation of his cuill deeds.

For that they love the friendship of the world,

Or for they doubt not the righteousnesse of God,

Or else they love not God with treit heart.

For they know not which is bettuene vice,

Por to amend themselves be not willing,

For to be seene gladly when he doth entil.

delie.

In the wing the them te tues bet then then the tues bet then they be to the pole and be not

THE HIEL

The iiii, branch of pride
Openly before all folkes, or few, who are of Openly before one, or by himselfe,
Seeking occasion for to be prayled only.
Conering their emiss that they be not feare,
telling their good beeds that they may be into win.
Pitting their lins that they appeare not great.
To be great in indgement with himselfe only.
Dispersing the budgement with himselfe only.

President owne bertite before the configuration of their configurations.

The v. branch of Pride.

Drenly gain= laping.

Deing buduly all that thep ought to doe. for to require grace impostu-

dispraising his master or them that be above him Dispatting the mirites that come of obedience. Deuring to be fuch that he may gain fay other. moben negligently they do that they ought to do. De when they bo it other wif then appertameth Di to let domage, and to have profit. moben they have cultome in line a fall of therein Enufoully and frowardly affing grace forit. Infaciatly perfeuering without amending.

The vi.branch of Pride.

Dispraising other.

Preferring themselues be= fore others. Difozatling other leffe then himselfe.

for their ignorance and fault of binderstanding. for their ponerty and fcarcenelle of riche st for their licknes and default of members. shewing himselfe cumning in some workes. In prailing them deeds disprate them of other, In confidering offelle then be, exalt himselfe. That wil compare themselves for riches or fei-De they which be almost as great as be, ence. De which in things aboutlaide are about him.

ful ituma.

To expose them felues in perill.

2Dot helpina themselves fro

The vii branch of Pride. Delicing to lin- for they confider but fentible things, for they will not beteene thingsthey fee not. To sudge things to come or they happen, Wo beleve the clues that God buld beliver them, De to dilbeaile and die in luch dangerous perill. oz beleve in delinys that other wife it may not be for they wil ble no reason for to helpe themselves for they will ble their own folly without councel for they be too douthfull not willing to labour.

To go befoze thy betters bu= mezthilv. **Toabstaine** thent ouernmen.

> Co oppelle the ooze men or

Ulurping the might that they ought not to have. Ecceeding the power to them committed or given Treating them enil that be buder their purlance for they bin leffe worthy in fuch authority. for they are too cruelito them that be subject. to make himtelf bateb, a may profit by fair speech. By might or ciches of histriendes, For biolence that the loueraigns may bo,

The viii.branch of pride.

for the riches or areat agods that they have.

Duttina

to in and dix The ix. branch of Pride. Being in linne and care not for to know it, and find and are not for to know it, Caring not for Pot beleeuing the life to come for the good people etings to come. Beleeuing the life to come, but not fledfaffly.

Deto beleeue it wel and not amend their times. Preferre the bo-Being viligent to the body, negligent to the soule Describing temporall goods and not spiritually continually the flesh in delights.

hof Pride The dispraise diam boundly willing Ito be praised: To do good in an euill intent.

The x. branch of Pride. amrightfull to far for his prelimptions, arrogance, and price for his vainglozy, baunting, and prailing, Defor to thew to line of a Duantage. Mehen they belight in worldly louings, for ignorance when they believe not to be good, without do good in home that it that turns to emit fraudulently doing it for to deceme other.

Being bukinde intheir deeds. over cruel. Importunitie.

mer morning has

hirsto hand The xi.branch of Pride. To be impitious and not produc the truth, by increating oner draightly the rightful things, Craveiling more then ofright them that be ind. When there is no affections no: love buto other, To be fierce and To finde new maners to bo ewill, To have no thame to do cruelite, anohen one befreth a thing euer continually, Da when one is ouer-hally to have his ducy, Di to be ouer enutous in albingit.

D bigh things. Intercette then 13 he though bo

.. bullo denard wx The xit branch of Pride. beleene no man In gainfaying alwayes in the deeds of others, but themselves. Dot beleeving that other then do good for Cod, for his owne deeds to be content of himselfe. Speaking of Perniting himlelle and thewing that he is great bigh things. To contrary his neighbours of other luch. In bialpheming God and holy laints.

Believe more in a public any will not know their owne default, himselfe their himselfen any dispraiseth the faults of other.

The should be. Darde

The xiii, branch of Pride.

Dard themselfe to gridge against the will of God; for to be smitten blaspheme God and his saints.

Resist to God.

Co be so before to do good when they may.

Or to be sore that any body should be good, for todo smillarity they baue to him that sinneth, or that this sinne that they desend.

The xiiii, branch of Pride.

De to be thereafter, ne mendeth them good willing to be except will not leave their entilentione.

Out willing to forthey will not leave their entilentione, boing.

De that they recover them in cuil doing.

To be hardened to believe that thing good that is not in entile.

To give themselves to entil without remedy.

The xy, branch of Pride.

Siming Dead-By By prelimption, or biderstanding to do entilly.

D) by ignorance that they will not biderstand, Desiring and provoking themselfe to do entill.

Siming dead-By By entil we will company, ally.

To end one simile that they may end another, do end one simile that they may end another, deadle or benished.

By contractions in their hearts onely, deadle or benished by works done bidistreetly.

The xvi. branch of Pride,

Singing of And to be in any herefle,

Gernice.

De to be in inters of curing,

De wittingly in deadly linue.

De wittingly in deadly linue.

Lefte then his duty and burmosthyly,

moithout remerence, and budemoutly,

moithout boting their duty to the people differently

moithout bonom, benotion, and remerence,

we of Jeans

Cheftonly, and of that they food not receive it,

Co fay against them that are more wifer then be.

The xvii, branch of Pride.

willing to be 17/18 weaknelle and fault of courage, geod und haue for to love negligent warry good that may be. Thante. 19010 500 By weeningthat it is hame which is konour. Denting Chame they will accomplish the wil of any person to be good and the when any loueth that which is not good.

and is not the when they be southfull for to do good. for to betthe when they rotogte then in entil companie, their that be for the bomage of himfelfe and other, with for to obtaine that he beareth.

I heliif, brunch of Ency.

Decre endethetie hianches and imaliprayes of the linne of Pride, and bereafter follows thetie branches and iprayes of Eury, and the names of them all in order as they come. The first is noplomenes the second is Detraction, the third is Inviation . the fourth Suburration, the fift linne against the de boly Sholl, the firt Suspection, the leventh Icculation, the eyght Extulation tipe einth Enthantiumes, the tenth to indge, the eleventh Substract on, the thelfth agawing other to linne, the thirteenth falle loue,

The first branch of Enuy.

wealth of his wealth of his neighbour. To be alab of his neighbours burt.

Sonow of the posto delire thy neighbours harme. for thou maift not fullaine to fee bis wealth neighbour. A rothend that thou mail oppzelle them in milery. Por glad of the Justen he hath done intury in time pall, De harb not given to thee that thou requiredf. Di thou matell not fee the increating of his good. Chat thou doll to him of art causet. Di of that other both and not the fette. Dethat be fuffereth by the tuftice Dinine.

or cattle of usplad som

The ii branch of Enuie. By entil accustomance to for to bo. Dot taking beed if their words may annoy other, finding any ill that is not good ne faithful, in reporting that they beard lay, or that it is true, to lay they have beard ill by other and have not then to cause found have trouble a domage. To then that no wealth come to that they have, Deto the end that he be thereby defamed.

To annoy budercolour of good fauour Quishill in faire Cemblance.

Holding his peace luffering to dotil.

The iii, branch of Enuie. Colar that they know the which they know not That they buberfland to be greater then it is. Pourith, ausaine, or befend other in folly. Saying that profileth or noveth by flattery Sometime flatter benfall Cometiment Saying eutil behinde and faire before for to have any winning or profits 1502 forto compare or pleate tome perion, De not to lose the loue of him that bottel

Cauling diftord and first

> Making ftrife to last long-

Pot labouring for Beare.

The iiii, branch of Enuy. By persimations moduling the parties, Di by falle tales and making of lettings, 3,000 And in reporting of curled language. 10 31116 offor thou wilt have a many love only.

De thou wouldeft haue helpe to annoy another, De not cating tor & welch of the that be at offcord 18y malice that thou wouldt not have the peace for thou will not reauct for to make peace (make

and being diligent to travell for it.

Slandering the a anob people.

> is paine to ferue Bob. good people.

They. branch of Enuy. Curning their good name into emil Seeking meanes to trouble their minds withdrawing them from the long of people weening that it In abuling them of the graces of God. Being flour hull in doing good works, Rot loving God.

Not betying the M. The which luttereth for the lone of God Da for penance of their imnes, De forte get the glopp of out Lord.

To beleeve too Coone.

Beleeving over faithfully.

Oft times to

The vi.branch of Enuy. By whatforner occasion indifferently, To beleeve any thing that is laide bosely, Be it true or falle without any abuillement. That the which thou bouloft not beleeve. D: that thou act over light in beleeuing.
D: that indgest the good withour discretion.
Chungs imbeleeuable, and which may not be, when others times thou ball being december.
To show mail not line beleeve.

The vii branch of Enuv deplete the state of the state mother they and the cuil with which they actule the falle in a state of bate.

They are they know him that they accule not giltie, and they accule not giltie, and they accule of bate.

The about they accule the gilty because of bate.

The accule of bate of the cuil of their accule.

The accule of the cuil of the cuil of their accule, and they accule of the cuil of their accule, and they accule of the cuil of their accule, and they accule of the cuil of their accule, and they accule of the cuil of their accule, and they accule of the cuil of their accule, and the cuil of the c The viii. branch of Enuy-



mableh be boubtfuffrautna double buberftabtna. Danifelly and which they know to be faile. Seeking occation to hide the eufil deed. Dutting the facili on him that did it not. for to them hintelle amocent of the fault, for to audibe the punithment of his fault. L. Though he be constrained to fortweare him, and worte, if they do it wilfully, Dito I weare ere they know wherefore they (Imeare.

goodnes for 310

Theix, branch of Enuy. Pocknowing Bow much or how wel they have bone, Chem De what bountry for without delect be guieth be wat bount in an an arm of what is worthy to recribite to hunter, good. Some and suppose the first the goodness top 3 11 A Petither to entil nor good to the that bid thee good goodness will a far recentling a great benefit yeeld a fmall. function and trained of Catherna followers the free



The branch of Enthale Latin our work Sy ignozance ere they know how,
In noute of that which they know not,
Orro (unge twithour being tentifet),
If or any aire received or to eccene, robiocie or tor trate, 194134 Manthetor certains malice. De liabenesse tor aley bin accultomed, to the thing to do it by sports. Dr wirmily willing forto annoy other.

amano@

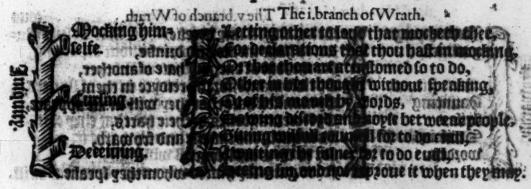
The xi.branch of Enuy. Det giving to the poore goods that be liverilian temporali. Retaining lawfull goods without beparing,
Boods that are exposed in early blages.
Not being buffe about the faluation of linners,
Bot abmonithing linners to leave their linne.
Bot thewing to other the good that they can. thinges. In Chirituall things. Pot giving councel to them that afte it, Dr giving cutil countil willingly had be it. Aot councelling when they may them that be it. Di of conneell. The xii.branch of Enuy. meter they do endl afore their lubicats, appearance of endy.

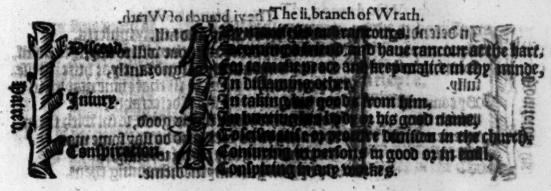
The name leaders another in company to do ill, appearance the colour of good do great burt defle.

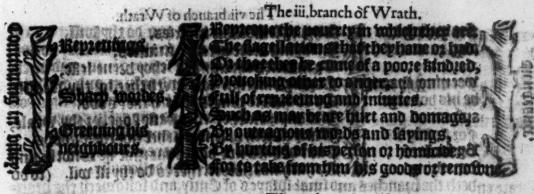
Diamong the great in ill that thine map be to another finne more delectably, and another glad that they content to fin with them.

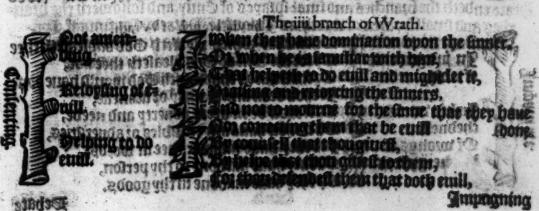
The convertion and in confrainting. Legal Verto billion 16p totce. By oppsellion and in confiration them. Meter to berefore in (Tweate. The xiii, branch of Emry. for the love in the Cheminat fauour thee and bothy will. ches and small spapes of watch, as Insquire, Patred, Continuals Consenting, from only, Pointine, Gengeance, Impactence, Clantone,
Blashemp, And out of each of chele ten be unches, comments
affective finall branches, and spapes, and to the
spice number is cere, branches, the which
letter ha man chat be may not love T God ne 75 6 Coop admilland פוני נים שם חם ot contravile. effortamental griffit

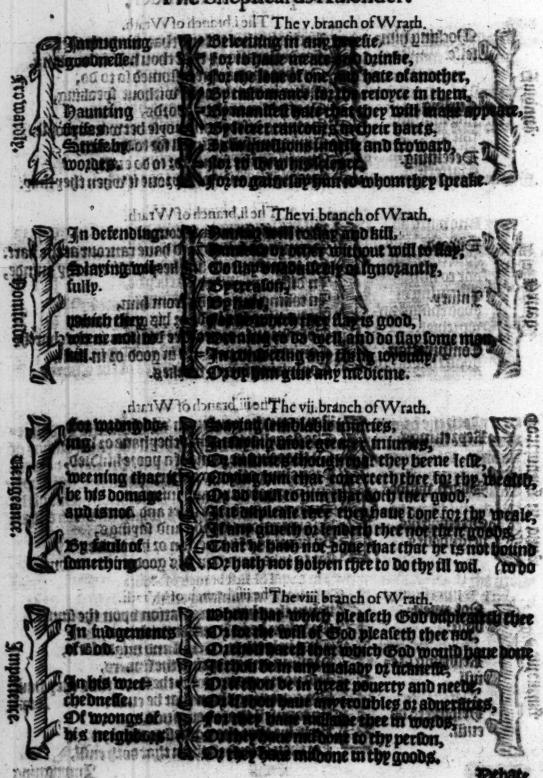
.196The ShepheandsiKalender.











Debate los in Das of beauty and fairenelle of women, utile things, o De of his linage friends and parents.

Of of things which do annoy,

De of things which do annoy,

De berr malice and hate,

Comake lease be bauncing exacting and booking,

ing and all the Cobanquille by force of peaking,

tales and the Cobanquille by force of peaking,

of force annoy by chartering,

of lattering in the Cobanquille by force of peaking.

knowing of As of his loveraigne, might, and puillence, about the which a Professed goodnesse which, and puillence, appertaineth. A Professed goodnesse which they be, any execut in which they be, any execut in which they be, good things out a for dread and seare of rashing and any morthisty. In beleeuing as dorth Polaters, and provided the ordinances of the Church agon that is not being agayns the ordinances of the Church

The iii branch of Slouth.

sere entert the tranches and imali iprojevof the finne of wrath. Ind hereafter followerd the rott branches of Slouth, as Entil thought, Annoy of wealth, Readinelle to entil. Pullianimitte. Chili will, Breaking bower, Impenitence. Infivelity Ignorance, Caine lardy. Slowly Entil hope, Curoficy, Idenelle. Enagation, letting to do good. Defolation. Out of the which rott branches commeth Chilicanal branches, which bringeth a mass to enertailing damnation and paines perpetuall.

The first branch of Slouth.

Superfluous Codelight in thinking eptil, thoughts of Chinking that time is a chiefe ething.

Long abiding in thinking emil.

Point they may but any theethy, would be tations. The first impures his been but other, of the timpures his been been but other.

There is define the timpures his been but other, of the timpures his been but other.

The ii. branch of Slouth. Co finne by cu- 1/for that other finneth in line wife. Those the cultome is to for to do. ftome. for the cultome is to to to bo.

for there is none that reproduct the cuil bying motern any loueth cuill, and both accomplish it.

motern any loueth the good and both it not, noten any batern the good and buttit not, noten any batern the good and buttit his will, noten any both good against his will, noten any resorted not in boing good.

Motern it pleasest them not if they be cuill. Sinning by malite. De by delite not to love it. dranch of Wranch of Slouth. Ju leaning the good which they know,

The manying of times their purpose and countell,

weake in adverticy, and wife himself in prosperi
word purishing in the grace of God,

fearing to beginne anygood thing,

we sting new things and burroficable,

By currottep.

By currottep.

Seeming new tybings by besome will. The iiii, branch of Slouth. they ought not. Looking the spiritual goods for the composail.

The composal advertice from over greenous, a spead more then they found they found that they bear which they before, so reactors when they found against they wil, so betractors when thou furth sufficient they should not.

In defending the entit for to please them, Drit noveth them not if any do well.

They branch of Slouth That is be to the differences of God, which the admingtones, To the hamparism of the louie. A land of the deel declaration of the entit. hother touter they please and were Belighting in L etal as much as E ngthat they may belight in enil.

The vi branch of Slouth. when any maketh a bow, a milyaffeth to do it. That both lefte to both then he hath promised, That fulfilleth not his bow as he would, Offectet bowes of things to them belonging, Of bom promiled to dancelle exother,
Of bom promiled to dancelle exother,
Orbow made to enterinto religion,
Out accomplishing his bow when he mar,
Orthat may not a doth none other good feblable Drepat thep have no fetting for to accomplish it.

Linna and do no venance. **Pot bauma** frame to finne. dumpole for to Harman anniel

The vii branch of Slouth. By anall penance and never to repent, By delation from day to day of repenting. By mitpuling that they will not repent them. ubben after finne they be ready to finne againe, maber they hame not of the firme they have bone is without forcom recover them to have bone is Being in will to accomplish moztall linne, After that they have linned purpote to abthe in it Seeking occation to fall into every finne.

Dot beleeuing that they thould beleeue. Beleeving that they hould

ftedfallip.

The viii branch of Slouth. As the Jews beleened, and other bufaithful men Chat will not beare the articles of the faith. De that heareth them a will not beleeve in them In falle Goog as bo the Sarazins, n Tools or in loine Simulacres, De beteeue in divelich things, as wiches do. Boubt in that they pught to beleeve fledfallip Beeleening dn= Deleeue, and not fledfallly as they ought to do, fledfallly. Cally to let him felle be deceived of his faith.

Chat they

The ix branch of Slouth, Do wiryour countell which thould be countelled, Soing withour maner that theyought to hold. Boing without wildom things that is nechfull Differenting in owledge, and will not be taught, for traveiling to learne that they ought to know Portpurpoling and not carring to; to learne, for they runne, and will take no paine to learn. For to have exculation of not knowing, for floury and negligence of learning.

An novionmelle of living. falle bove. Dilpayring. MODDE OF S

The x.branch of Slouth. 3, when good thingshin displeasant. is then all things bette annoying, is then all things bette annoying, is then all things bette annoying, is then all that they be it done beautly, is the interest of God. One going from finne trull in the mercy of God. Living in finne without the dread of God, if or the dreightmalk of infice of God. for the greatnes of the fin that they have comifed To millruft in the muche of God.

The xi, branch of Slouth.

Comard for= Toward bol-Dlome countell. Coward the Dcommannde= ment

mben any expotert bim too much in perill offin, inspen any are roo much affined for to do firme. hiphen any expoletty him too much in temperations Por willing to be good, and leave the boing ill, Por honoring the good, a love it be terr then the ill. Dilpraying the councell of good folke. Pot doing the commandement that they might, Dilprailing commandement, or him that made it Pot louing any thing that is commaunded

Defvice men of Oot fearing Doing good in euillintention.

The xii, branch of Slouth. Continuing in dolna evill operations. An indicate of the second all only, Dadoing them both together, Por caring what thing is faid of thee, Doz caring if any be flaundered by thee, Dot leeking that any be edifted by thee! fraudulently and thou knowlit well. indiction discretion, not caring to who not how, Cauteoully for thou wilt not know it.

Seekiva bn= profitable ... things. Delighting to baine things.

mathat.

none other can

Milling to boderflandy thing that is cause of fire Laboring to confound other by force of language for to be called wife of Joeots and fooles, To draw and co to fuch as be diffolutions, Dathat they do and make diffolute, and Da make thee take brede boto all panities. Daking new things that were never feene. De that thep learne things that be entil,

The wiii branch of Slouth.

Diebingsthat bin only for to make folke laugh.

The xiiii, branch of Slouth.

Cealing to doe That is to say, good cogitations,
good.
To good words,
and to good works,
That is, to know the concupiscence of the slesh,
enill.
The concupiscence of the eyen is anarice.
And to sine proudly,
for some that they have to enill,
do evill.

For annoy that they have to goodnesse,
for negligence of themselves.

The xv. branch of Slouth.

An tole things. Expoling him in vanities,
We withdrawing him from vanities,
willing to abide in vanities,
willing to abide in vanities,
willing to abide in vanities,
when they beene entil and pleasant,
abiding by long time and space,
when they will is thereumto provoked,
how cautelously they may endomage and furt.
Or the more greenously hinder.
Or the more longer annoy.

The xvi.branch of Slouth.

Consenting to Brmalice for to accomplish their will, them that doewill.

Or for hate that they have to the good folke, will.

Or for hate of good that they might do.

Othere as they be in perill.

Othere as they be in perill.

Othere as they defaile without having succour.

Or hold from them that they owe them.

The xvii.branch of Slouth, In the beholding folke sporting them by banity. As in baine Setting their even to behold any bantry. thinas. Being in places populare and publike, In fulls of the body. an wanton In lightnesse of courage, things. By force of finging and crying. By laughing too much and overlong. D2 in foolish te= Tobe without grantie when they hourd be lo, To pronohe other to laugh. Medicina

Deere beginneth the twentie branches and bountes of Conetife as Compunction, Rapine, Giurie, with holding debt, Not yeelding commifed Simony, Sacrilege, Theft being proprietarle, Taking gifts buiufly. To have too much, Expending aboundantly, Fraud, falle compunction, Lealing, Swearing, forfwearing, falle witnelle, Plages, Being bagabound . Dut of the which twente branches commeth other fmall twigges or branches, to the number of an hundred and thirtie. And to the whole number of them is an bundred and Afrie.

The first branche of Couerise.

Solicitude of thought. nance. wichdraw the s from it.

A forget the Critical goods for the temporal goods. be negligent to the spiritual, diligent to prempozal, Diloraile o goods of the four for them of the book. Pope to winne M Holding that without noylance they ne may. without conue-127 Procuring goods of other for to have profite. moilling to have profite for their folicitude, and may not Moetting tempozall goods by great delectation. Being holden in loue to get tempozall goods, Dz to baunt him to get moze then he can.

the abods of o=1 thet. Adoing biolence. Cubledies.

The second branch of Couerise. Taking by force To his fubiects or leffe then be, To his enemies by what manner that it be. To bis neighboties by fubtile meane, To his fubiects for him of temporall goods, Or like wife by fricitual things with threatnings O; in Oftituall things making promiles, By curneis and B. Doing buduly without right and reason. De that before they were accustomed fo to bo. De that they be done by force of threatnings.

160 cottenant Dithout cone= nant, but in

The third branch of Couetife. when any leis the dearer because of abiding, Lend mony to have more largely, De toe becaute they leng and do abide Rot lend without they have a pledge, De by lignes to be fure to win by lending, moben any receiveth or lendeth to have benealt. To fell for more an As be open blurers.

De that they think to get mony by that they tell, De by accustomance to for to fell.

Bechonina

alimuon lo dispard invol The iii branch of couetile. Debt that thou knowld wel that thou doll own Denying it: 194 Che which is openly knowen that thou owell Defing to give it him another time
Defing to give it him though thou may
Not having power to pay and alse no mercy To forget it a the Cot giving children that they have of their Beraining willingly that to other belongeth.

peeld themedanned not give

eltipere lo donard ried The v.branch of couetife. moithholding By theath of biolence diffribute the to himfelfe Buthtolong

The treem by theo.

By treat make them to lofe them that owe them

Saying that they hold them bender colour of lone

Deferre for to

Or then the meane while they may profit them

Or to have meane they may keepe them

Or to have meede for beelding them

Lending them

By curtofity to lend that which is not his

Sy ambition to say that is his which is not.

Discountife, and x of The vi branch of couetife. Selling fpiris To people advouterers by their flattering tuail thinges By leading of process and to un worthy people by wordes. By the eutil words of other Selling spiris and taken afore of such thing be commen price. 194 Parting caufe wherefore the same was not Seelling tpict- Denteine boing with threatnings praters in 1880 and force into without threatnings and force.

alizand of conetife. The vii. branch of covetife. The vii, branch of coverile.

The vii, branch of the church of the churc Stealing **Explines**

knowell mano Pauing the geeds of other hiding them. Consentinato bim that Doth euill all and

The viii branch of couetife. flealing with- Mochim that thou robest did thee dage afore out that it bee of Drinou doll it of the proper malice, (time, De for the implement and ignorance.

For to withholde them more peaceable,

For feare to be punified.

De for thou will alwayes perfeuer in ill. Sahou hall profit by fuch robery be done, Da for thou fearelthim that doth luch theff.

Anceligion and marit marced and

mony of the lat Sou Crucifice amer

oue of onered went The ix branch of couerife. Areligious of Cohaue without knowledge of his prelate, the goods of his by by colent of prelate which appearament not religion.

Ahen or women hopen one hath good without knowledge of the matted.

De that one guest common bishin; (other, matted.) Of the patris . I An tabing more then of necessity, mond it Spendingit ineuillblage.

.The x branch of couetife. And for to be are domage but oother, and but of couries, and but of but

.alise of coverife.

Seamon S

Watting ouer- d 14 Bubiolence done for friendes or for filnen Council o agenide of Debyfraudes and deceptions acquired. Cothend they may be more than delighter added or may felt and a Cothe end to have the mass their delighter added or may felt and a Cothe end to have more polletions them other; and added or may for entry of them that he risher than be, and they take a proceeding him in riched in orar ollaring morget may may be for fewer to have downer of good and a given the morget may may be for fewer to have downer of good and a given to have downer of good and a given to have downer of good and a given to have downer or good and given to have downed to have downer or good and given to have downed to have downe

Things infly gotten.

Things bn=
infly gotten.

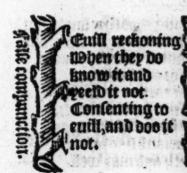
Things not be=
ing his.

The xii. branch of coucife.

Siving but fully not earing to whom
Leeling disordinately the goods that they have
Abusing a foolishise bling that they know well
In retaining them against conscience,
Boing almes with rapine and blury,
Spending them in carnalities
In approprying them to his singular blage,
Or approprying them to the blage of other,
Spending the supersuculty on other persons.



The xiii. branch of couetife.
By promites that they may receme
By threatnings in like wife,
Dr by sweete words,
She wing faire semblant for the good of other.
Dr by such semblant diffame other,
Dr by faire semblant hurt other
Tohin that weeneth thou art his friend,
To him that thou knowest to be thine enemy,
Dr indifferently to his friend or enemy.



The xiiii.branch of couetile.

Of that that they owe to other infly,

Of that which is ought by any wayes.

Oz that which is ought to other then him,

for dread to peeld it, or to be noted,

for dread to peeld it, or to be noted,

for dread to peeld it, or to be noted,

for anarice and love of retayning,

Polding his peace of that he knoweth,

willing to him that wifreckoneth,

willing to himder him that is mifrekoned,



The xv. branch of couetife.

For couetife to please.

For pleasance that they have of leasing,

Lightly to tweare for that they know not,

Ploing that that hutteth none, ne helpeth other

Sometime that it be for temporall goods,

Sometime to prooue any person,

Chat profiteth somtime, and sometime noveth

That profiteth to none, and noveth to some,

In the doctrine and promise of religion.

The members of God.

Oftentimes.

The xvi, branch of couetife.

In contemning God and his Saints,

If or to the w that he is fierce,

Dr that they take pleasure to do injury to God,

By emil custome to sweare often,

for pleasure that they have to sweare,

for contempment of him that they sweare,

Pot taking heede what they sweare for,

Pot considering that oathes should be kept.

By faith interposed.

By touching of things made.

The xvii, branch of couetife.

Dolozoully to deceive and beguile,

who willingly of that they know not,

Millingly of that they know not.

In receiving any of the facraments of the church
In the felfe things that be lawfull,

Dr in things that be not lawfull,

Swearing butruly in will to deceive other,

Dr (wearing trueth, weening to sweare falle,

Dr that sweareth false weening it be truth.

That thing which they know not.
The thing that whey doo know.
The thing that

they weene to

The xviii.branch of couetife.

Bearing witness of the thing that they know not, witnessing the thing wherein they be ignorant, witnessing to be ignorant of that they know, for praise that they have or ought to have, for love of him for whom they be witnes, for malice that they will not lay the truth, for false opinion that they have of the thing, say that the thing is true, and know it not, hor requiring for the truth and may well.

That be perious.

not appertat=

ning.

Anom.

The xix branch of couetife.

Is Playes made by enchauntment,
Disponesties in prouding to disponestie.

Or the which may greatly noy,
for pleasance of himselfe to please other,
By accustomance to make such playes,
Or in hope to have winning to do such playes,
A lay man to play with a religious,
Or with any man of penance.

Heere endeth the branches and finall sprayes of the sinne of Couetile, and heere followeth the sine branches of Gluttonie, each of them to follow other in order, as to seek delicate means, greedinesse, delicious dressing, earing without houre, to make excesse. Out of the which v. branches springers and groweth small spraies to the number of xlv. the which bringeth every man and woman that planteth them in the arbor of their bodies with delectation, vnto the kitchin of infernall guise, there to be sed and made faciate with the deutil the chiefe cooke of the kitchin of hell.

for the good in Against the profit of the foule,

against the profit of the foule,

against the health of the body,

against the health of both together.

Against the health of the body,

against the health of both together.

Against the health of the body,

against the health of both together.

Against the health of both

The third branch of Gluttony, dicto fatifie all this defices, which ar to Mor refuting to his belly any thing it belieth, Mot refuting any entil appetite.

My arte other unit then other maketh, 18 y timby how well that it be difficile to bo.

My labour a paint that they take to belie them we had they take to be fire them.

Methall by biners maners of matters.

Methall by the fivert and fragrant furour for the fivert and fivert furour for the fivert furour furour for the fivert furour f 280 hinters ma= Or crowingly. Condianely. in the first state of the

Dut oftime. Many times. diniamfully.

The iiii branch of Gluttonie. Before a lawfull hours and without necessity. Da after, when the lamfull houre is pall, and H De what houre it be against commandement. feric deitas of first soque wort sads gnistinaden execute, Out at one year social state, yillestinades which will be of sixty that a social years with a social soc As on falting Dages to eat flething houndre selv In place as eating in the Church, but beled or As meate, as eating forbidden things.

In quantity and of meats. In oner Deere

The v.branch of Gluttony. Cating more then is needfully the Cacing to much itial traverueth to loule a him wing bourage buder colour of fictures.

Bot cacing what they cold if they be delectable.

Dues believous and therefore more beat.

Educating measure light price. sepante and they may eat bearing or con valor and ration of decto hillfillithe better their appetite.

Heere endeth the branches and finall sprayes of gluttony, and heereaster followeth the v. branches and sprayes of Lechery, as they followe and ensue one after apother, the which him three Lochery, framundicine, one going the debt, abusing of his sine witters and Superstany: out of the which branches is such or they hich branches is such that you other than the small branches and sprayes to the number of silv. The which branches is they be a subtract and set in the inward delight of a man or a worning of the subtract of t

not par (in the pope inchinent as thep hatte.

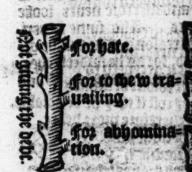




A thin Con attunit carries The first branch of Lechery a describing a far which all women married and widowes. Fornication, distribe maiden pet being a virgin, upith a maiden pet being a virgin, upith common women, or them that are correct, with other the his wife, De women with other then their husbands, De that they be both in mariage, woith man of woman of their linage metham men or women of their affinity, D2 that the one party be of religion.



Theil branch of Lechery. entit midilo to Phi Long Delectation of thinking of Lechery. Bining confent to fuch delectation, Inforcing him to accomplish his will by work e Bellution by night by too much eating and drin-Bypabitation of company of women. . . (hing Entil cogiration to accomplish such weather, ABoouting or touching the fleth by delectation, Accomplishing works, and of will naturally. De any wife not naturally.



Theili, branch of Lechery. Men thep love other then their party. when they know that they be not loved of their De they are diffightful and rigozous and party, for dread to have powerty, for feare of labor that they have of nourithing Some have appointmation in that they be ac = Defor immundicity of the work, (culioned Deben any dispraise of hate the company of his



The iiii branch of Lechery. And other times danger of the place, vo ilegradent Sometime by reason of some persons And other leafons by reason of the time, Of the works when they knowle is naughe. from the perfil, and know that it is dangerous. Datoz they prouote to luch worke in perill. In the worke and finne of the fleth. 902 defire and will to accomplish it. NOz in thought and memory to have bone it.

f titti



In Jewels, rings, lignets, and ouches,
In precionine sof gowns, girdles, and clothings,
In the composition or fashion newly gotten,
By wantonnes of children playing or being idle,
By delectation of their body taking all their
In doing al that the heart desireth in (eales,
Spending largely for the praise of the world,
Brining where it appertaineth not to give,
for his delites bath went too much of his goods.

Beere endeth the branches of all the feuen beadly finnes. as they be afore tehearted, with all the finall branches. Also shewing bow that three commeth of the great branches eath by himselfe. And out of them three, groweth ir and to every branch bath finall fprages foringing out of them . So there is no man nor woman fruing, but hee finneth benfally as it is willten. Septies in die cadat infins. Lo if the righteous man do linne leven times a day by beniall finnes, then we wretched finners bow oft do wer finne in a Day: God wot full often. But yet for beniall finne is many remedies. Also for beadly finne is few remedies, and but foure specially, as Confession, Contrition, Satisfaction and Benance. But the first is thou must be fory for the finnes. Secondly, to make a meeke confestion. Chiroly, do fatisfaction. Ind fourthly, performe thy penance adtorned by thy confestor, for penance is Debt that we muft parto God for finne committed, andtherfore neuer looke to have forgivenelle of the finnes without repentance . Ilo finne is perilous afore the Lord Jelu Christ for three maner of reasons. The first be me weth no warning when be amitetithee . The fecond, for as he findeth thee. to will bee made thee ... The third, when thou art dead, remedy is past and gone.



Here followeth the paines of hell comminatories of finnes, to punish the finnes, as Lazarus recounted after that he was risen, as hee had seene in the parties infernall, as it appeareth by these figures insuing one after another.

AND THE SELECTION OF THE PROPERTY OF THE PROPE

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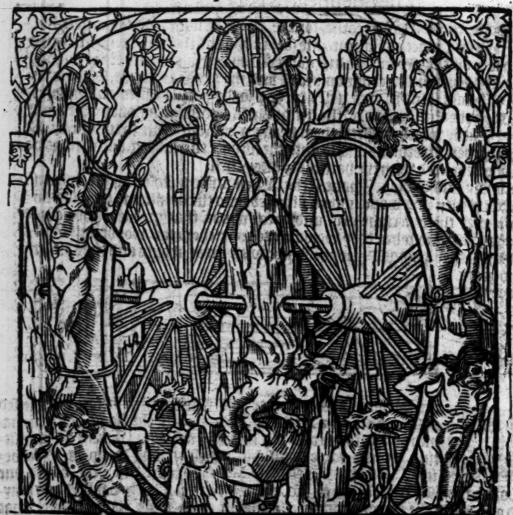
. SEASONS



war Sautour and redeemer Jesu Christ a little befoze his blessed passion being in Berhany, entered into the house of a man named Simon, tox to take his corporall refection: And as he was sixting at the table with his Apostles and Beciples, there being Lazarus brother to Mary Magdalen and Martha, the which pur Lord had raised from death to life, the which thing Simon doubted and prayed our Lorde for to commaunde Lazarus to shew store the assistance what he had seene in the other worlde: and our Lord gave him leave to speake the had seene in the sature recounted how that he had seene in the parties insernals of hell, many great and intollerable paines, whereas sinnefull men and women were pained. First of pride and consequently of all the but deadly sames, each paine by similate.

Irst sayde Lazarus, I have seene in hell wheelestight high, set on an hill, the which wasto looke on in manner of mils, incessantly turning about by great impituosity, roaring and whiching as it were thunder. And the wheeles were sired suit of hookes and crampions of you and steele, and on them were hanged and turned the proude men and women softheir pride, with their prince, captaine, master Lucifer.

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The dealer of the sum of the sum

mility as the chasse and the corne, for the chasse is light, and mounteth his and the winds carrieth it about, and sit is lost, and the corne which is heute abideth low on the ground, and is gathered up and put in garners of the farmes, until appropriate curmon prose, and the chasse is burnt, soft, and demonstrated and in this instears the proude people rasted and endauntement of the stend of hell, a then fail bowns by the most reaches up to the maketh them beaut, a causeth them to tumble by the stends of very himbrich maketh them heavy, a causeth them to tumble by the stends of their and deposite mount in the furnace enertialing, and there to be burntand deposite mount in the huntible beatts of hell.

Indeposite and Lazzus, I have seene in hell a sloud frosen as It. wherein

thereinfous men and women were plunged but the navill and then todains thereinfous men and women were plunged but the navill and then todains by same over them; a right cold and great winde, that greeved, and pained them right forejand when they would enter and elchew the wonderfull blaff so the spind, they plunged into the water with great shouts and cries lamentable to be better the plunged into the water with great shouts and cries lamentable to be seen and cries lamenta



mulicolar the clience also the corne for the chiefle in heigh one considered the

ablacklands the ground and is a country or received and and and a country of the

Thefe be the emious people in a difference of the man



Dute is bolour and forcom of the heart of the felicity and prosperitie of other, the which Anne is four algorithms fed, for that it is contrary to Charity, that is four algorithms feat of all verties, whereby it is great figure of reproduction, for by it the fembes known them that shall be banned, as Charity is ligne of faluation, and subsubs Continues of who shall before. Contours people be fellowers in to the bines.

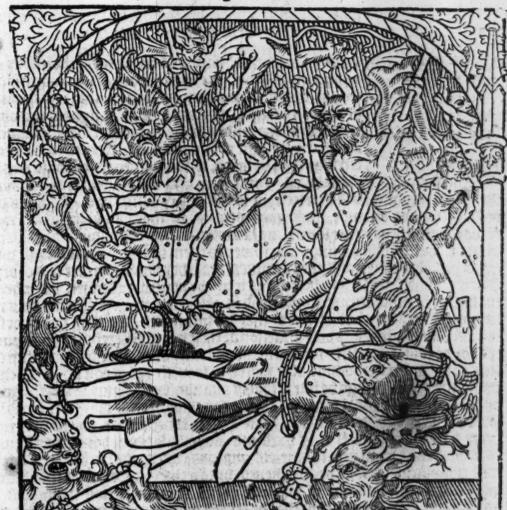
then is be very glad, and if he leefe, be is full anary with them. Comings men be to infect and corrupt, that good obours to them kinketh, and fa thinks but o them feeme lower. In likewife is the good name and profine of other. but Ainking things and fower to them be sweet, the which be vices: renioches, aduertities, and entil fortunes, that they know or beare late of other, The Engines tolke feeke their wealth in the adverties of other, as when of the harme of other they leeke the good in reloying them, but with this they be not per fatified, but of anew they be formented, for they have notifich for without displeatance and affliction at their heart, whereby they be to imented for he that leeketh his wealth in the advertity of another is like to be freneth the arein the botonie of a-water, or tooketh for wooll on an are backe, the which things be but al follies and abulions. Enur is but the goods and felicities of this world, for the curled finne of engry may not aftend into heaven. It is a finge difficile to heale. for it taketh route, and is fired in the wherfore it is hard and impossible to be exque a way by m cine, wherefore with great paines is any made whole that is infected in The enusous mens tongues be likened binto a three engent word, that on airo cutteth three mante of wayer, The first, he burterh and wounderh owne dute. The fecond, him that he telleth his tale buto, and thirdly, he keyeth him by whom he telleth his curfed tale.

Thus endeth Enny, and followeth the Hiftory of Wrath.

Wrath.

Thirdly fair Lazarus Thatte feene in fiell a great case reveloring and obtained, full of tables the butchers statles, or a quant budgest, injectes trefull men and momen were thorow peared with counting times, and sharps glatices, and with long speares peared white theory, where third the most boundle and fearesfull butchers of bell be well and best energy them third their glatines and futures, impiriously without reading.

men



D as peace maketh the conscience of a man to be the dwelling place of God, so cursed weath maketh it the habitation of the deutil. Weath eas heth and leeseth the eye of reason, so, in a weathfull man reason is banished: there is nothing that heepeth so much the image of God in man, as sweetnes, peace, and love, so, almighty God wil be there as peace a concord is, but weath cha-

seth them fromen, so that our Lord may have no abiding. The wrathfull man is like to a demoniacle, the which hath the deuil within him, cauling him to torment and strine with himselfe, soaming at the mouth, and gnathing with his teeth, so, the intolkrable paine the enemy doth but him. In like wife the wrathful man is tormented by wrath, and doth often times work then the Demoniacle, for without patience they beat the one with the other, saying miuries, reproches, billanies, and give themselves to the deuil body and soule.

and say and do many bulawfull and domageable things, by weath sometime the dual getteth an whole generation of all a country. When weath is set, then commethnoyse, and then bengeance that destroyeth and seefeth all, the which happeneth sometime through one weathfull man, as an irefull dog the which mooned a put sirise among other. The sider troubleth the water that the side may not see his net, to then that they may go therein and be taken. In the fort, the deuill troubleth a man by weath, to then that hee know not the harme that he commised by his weathfull heart a courage.

Fourthly laide Lazarus I have leene in hell an horrible halldarke and tenebroug, wherein was a great multitude of ferpents big and small, whereas shouthfull men and women were tormented with bittings and stingings of benomous wormes, the which pierced them through in divers partes of their bodies, wounding the mto the heart with inertinguible paine.





Of flouthfull people.

Lough is triffelle of spirituall goods, that should be enderned to BDD, wherefore the love to serve God as they ought to do with hart and mouth, and by good operation, who that will love God, ought to know him to bee the Redeemer and Saniour of all goodnesse, that we have had and received every day, knowledging our selves sinners. Great folliest is when by south in the time of this breviate life, we gather not goods

for the life eternall. But in these dayes many bee southfull to do well, and diligent to do entil, so that if they were diligent to do well as they be to do entil, they were right happy: also sloth is the beginner of sinne, and a great enemy to God, los be lettery men and women to serve GOD, and to know their maker and redeemer, and sender of all goodnesse that they have here, they be great sooles that he so southfull heere in this little time of this shorte life, that will gather not goodes to bringe the soule to entrasting life. But now a dayes people be southfull in doing of good, and full biligent to entil, and if they were as diligent to do good as entil, they were full of grave. Dow be that will thinks as after his death is not wise, so then the shall he south and plaine of the time that he hath lost by south, and shall so soon and plaine of the time that he hath lost by south, and shall soon that he bid no good deedes when he had time and space here in this world.

Here endeth floorb, and followeth the history of Conesife.

EN PARTE PAR

courings man unage, edymon court a penie, than the lone of the deal, and had teneditation for an halfe peny for oftenerunes for a letter thing were tretted and fortweath himselfe.



Althorn Carried Thane feere in the infernal parts a great inmider of wide eacherons and berdes full of boyling lead and option other potter portuetrals motion; in the which were plunged and being the countous men and women, for to fulfill and resplently them of their intatiate countiles in the option of the countous men and women, for to fulfill and resplently them of their intatiate countiles in the option of the countous men and women, for the fulfill and resplently them of their intatiate countiles in the option of the countous men and women, for the fulfill and respectively.

OIL

The The



The conetous men and women.



Ouefile is a great time and wither in the fight of God for the coustons man imagineth moze to get a pente, than the lone of God, and had leave tole God then one halfe peny: for oftentimes for a little thing bee lyeth and fortweareth himselfe, and finneth deadly. The faith, hope, and the charter that mound be in God, the coustons man wereth in his charter that would be in God, the coustons man wereth in his charter.

for he believeth to have fuch things the which he pecellary for him boner for his goods, then by the gift of God, as if then God might not believe him, or as if that God had no folicit upeof his securits:

alg

Also the countous man bath bove to have the more love and confolation ong by his riches then God may give them. And alfothe couetons mari fetteth all his beart on his goods and not on God, and thus the covernus man and woman have their chartey in their rich chefts, coffers, and bags. The couctous man bath his heart more on his goods then on God: there as is the hart, there is their love, and love is charity, and lo coverous men have their hearts on their goods. The couetotis man linneth nathering his good, and in bang it entill, and in louing it overmuch, and cometimes hatter then he doth God, the conetous man is taken in the net of the denil by the which he leeteth everlalling life for small temporali goods, as the birde both go into the pitfall for a worme and loveth his life: a as the moule is taken in a fall or trappe, and lofeth his life for a little bacon. The cours tous men and women bin like curres or dogges the which do keepe carion, and when their belies be will they lie downe by it a keep away the birdes that they may not eat, but Dieth for hunger for fault that the curres have too much. In like wife the courtous men withholde the goods that poore men may get none, and letteth them bie for hunger, and holdeth them in their Aiblection, and the beutil boldeth the rich men in his Subjection that both the poose men wrong.

Thus endeth the paine for the Couerous men:



Here followeth the vi paine of hell.

The bi patrictaid Lazarus that I have feene in hell is (in a bale) a flowd tout and flinking at the brim, in which was a table with towels right differently, whereas gluttons bin fed with todes and other bemomous bealts, and had to by tinke of the water of the faide flowd.



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De throate is the gate of the body of man, so when enemies will take the calile, if they may win the gate, they will lightly have all the calile: So when the benill may win the throate of a man by gluttony, ealily be will have the remnant and enter into the body accompanied of linnes, for the gluttons consent but all vices.

And for this caulest were necessary to have a good garde at the gate, that the deutil enter not. For when one holdeth a horse by the bridle, her may leade him where he will, so both the deutil the gluttonous man where him list. The servant that is oner easily nourished redelleth oft agaynst his Maister, the belly over filled with meate and drinke is rebell to the soule, so that it will do no good operations. By gluttony many bin dead which might have lived longer, and so they have bin homicide of themselves, for excess of too much eating and drinking corrupteth the bodyes and engendereth scales.

thelles, the which often abzidgeth and hozziteth the lives. And they that notirishe well the flesh, prepare meat for wormes, and so the glutton is cooke of wormes. A man of worthip would be ashamed to to be cooke of a great lord, more ashamed should be be, to be a cooke for wormes. They that time after the desire of the flesh, live after the rule of the twine, in eating without meafure like an increasonable beast. This is the hogge as it were an Abbot oner gluttonous people, of whom they holde their order and regule, whereby they bin constrained to keepe them in their clopster, that is, in the tauern and alchouses. And the wife as the hog their Abbot leeth in a rotten dunghill, or in the mire pubble, so do they alwayes see in the stinking insection of gluttony, till they be brunken and without wit.

The vif. pame taide Lazarus. I have feene a field full of deepe wels replenimed with fire and fullphee, whereout flived finoak thick and contagious, wherein at lechetous persons were toximented incellantly with dentils.





fall the bit deadly sinnes Lechery pleaseth most but the deuffl. for it filleth and corrupteth both the body and the soule together, a by lechery the dentil winneth two soules at once, and many lecherous persons will awant themselfe, and saye, that they may not have their full before and suff of that Onne.

Lecherous men and women bee more deformed and byly then the beutle in the superaboundance of that since. Dets a foolid merchant that makes a bargaine of the which hee knoweth right well that he shall leefe thereby, and repent him of his bargaine making. In like manner of wife, each leecherous man both great pain, and spendeth his goods and his understanding to fusful and accomplish his lusts and delights, and after repenteth him of his expence, and yet the worst is, he is in danger of his some till he be repentant, and no sufficient peunance. The lecherous men and women stuing bin tormented with three insernal paties, as beate, sinke, and remorte of their conscience: For they be but by contupicence, they be stinking for their immunificatie, for such since is all sinking and maculeth the body and soule, where all other sinnes sie but the soule.

Allo they be not without remorce of conscience for the offence they have done to God. Lechery is the pit of the deutli wherein he maketh sumers to fall to the which many belief the deutli to case themselves in it, when willingly they go to the brimme knowing that the deutli will case them in. Good it is not to heathen to women, better it is, not to behold them, and much better it is not to touch them. To this sinue belongethfoule mords, bilate songs, disoness touchings, the which abhorceth not have, that sotte whoses, and such as frequenteth and persenteth in the same.

Thus endeth the scauen deadly sinnes, sigured each by himselfe like as Lazarus had seene in the partes infernals.



Hecreaster solloweth the third parte of the Kalender and Compost of Shepheards, Salutarie science, and garden of vertues.

Chap. ix.





Do that will have on a peece of earth great aboundance of fruit, first they ought to take away al things that beene noptome, and after labour it well, and then fowe good feeds. In like wife a man thould labour and clente his confcience of all his finnes, labour by boly meditations, and fow bertues and dood operation for to gather fruite of etierlafting life.

Then lith that heere before hary bin spoken of vices embely and lightly, now it behooveth beereafter to speake of vertues in the third parte of this preferit booke, the which thall be as a little garben, plealant ful of crees and flowers, in the which & contemplative person may sport and play, & by good entigments gather fundty bertues, and edelle himlelfe in good exercise, where with his toule wathe enormed avidained afore his thoule Jefu Chefit when he half come to bide and dwell with him. In the beginning of the which part that be the oxalor dominical of our Lorde, with the declaration the better to bidect and it, and the laide part that contains it parts.

The field piece that be the Declaration of the laide prayer, the second of the fallication angeline that Calpiell made to Mary when the conceined

her childe Telus, the third halbe of the twelve articles of our faith, the tiff halive of the tenne commandements of the Law, the b. halbe of the fielde of bertues forthe first, ve quant to know that by the ortion of our Lord, that is the Pater notter, when weefay it we demaunde of God fuffifance of all things necessary for to falute and beine of our soules a of our bodies, not only for be but for all other, and for all this cause we ought to baue the faine ortion in great contemplation, and lay it with great denotion buto & D. And but o pong people it should be taught and laid to them, for though they buderstand it not, vet it profiteth them to have the kingdome of beauen. and they cape it in perfect love and charity, in the pater notter we alke leneir petitions. by each petition we may binderstand seven other things, as the leven facraments of holy church, the feuen giftes of the holy ghoff, the feuen armours of inflice spirituall. The feuen bertues principall that we should exercise. The seven workes of mercy bodsly. The seven morkes of mercy ahoffly. The fetten deadly finnes, that we thould dread The Declaration is this. Dur father which art in beauen, thy name be made holy. In this petition, we after of God our father to be his formes, for other wife me cannot be called his formes, not he our father, and that his name may bee made by by more boly then any other thing, wherefore wee receive the Sacrament of baptisme, without that man map not be made the somme of Bod, and to receive the vertue of meckenelle against pride, and then to close the naked, a belve the needy both bodily and aboffly. The fecond is. the kingdome come to be in this petition In lo much the name of God map not be perfectly hallowed of be in this world, we afke his realme, in the which perfectly we that vallow it forto that hingdome we be bery beires. This petition is the Sacrament of priesthood by the which wer are taught to good works and the gift of the boly aholf is the gift of bnderfan= ding, for to biderstand and desire the bingdome of beauen, and we arme he with the helme of largenes against courtous. The til petition is, the will be done in earth asit is in heaven, for it is the perfect will of Bod that his will hould be fulfilled, that is, his comandement: by this petition we make obefance to God in our hearts when we defire to do his will, by this is buderstood the facrament of mariage, by the which we anoide fornication, a the afft of councell of the holy aholt for to order our obeviance peritably and to we arme be with the armour of faluation against enuy. The fourth petitionis, our dayly bread gine bethis day . Deere we alke of God to beefuftained with materiall bread for our bodies, and spirituall bread for our fontes, that is, the bread of life, the body of Jelu Christ the which wee receine by faith in minde ofhis paillon. The gift of the holy ghoff is ffrength, to be faithfull in our beliefe, take we the Cwood of pacience against the finne ofire, and bilitthe liche men bodily, and ble bertue of temperance against watte. The fift petition is, forgive be our finnes as we forgive all men. for trust well he that will not forgive for the love of God, God will never for

grus

gine him bis invertible the petitions following we afte of Godes badeline up among all entities of the finne that we have done deadly, and by the imealise of Bod to be affolled, and to give bapardon by his inercy, by the indich we puderfland the farrament of penance and forginenes of finite holygholis gift is idence for to inderthand the worker of merty, and to elicape functions.

shable plothers with lightness against coneries comfort poor prisoners ind give authorized to them that asks and need it, and take the berties of take against some life them that asks and need it, and take the berties of take against some life. The bis section is, inster by not to be our come in temptation, be the section. Dere we asks of words to be steblad in the saith, a clear we may pladle doe good works with between of hope asks my to be that the may pladle doe good works with between of hope asks my the factors of send my the good replies with the between the twice prosection by the bartness formation with the best polyghost, as to take we the speare of sode by the bartness formation, a comfort philyabout, as to take we the speare of soderness against gluttoms, a comfort philyabout, as to take we the speare of soderness against gluttoms, a comfort philyabout, as to take we the speare of soderness against gluttoms, a comfort philyabout, as to take we the speare of soderness against gluttoms, a comfort philyabout, and such in paradice, but this say me all Imen. The third entitle so the sole may be desired from all paines, and saved in paradice, but this say me all Imen. The clarance of the latter announting, that give has the which we receive the lacrance of the latter announting, that give has the sire way of saluation, the girds of the boly gholds dead of subgements of soon, and gird be with the girds of challify against section, and bury wee them that be dead bodily, and peap for our enemies abolicy, get we in by the ber that be dead bodily, and peap for our enemies abolicy, get we in by the ber the social transfer.

Thus endeth the Salutary lci-

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Hecreafter followeth another declaration of the Pater nogioti and more than Another and a doc as a rather and to the another ad raining thirdured D. radice another a strong the doc in and a glimbidger a from



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rich of al good schat bin in beauen, nitroz of trinity, crowne of iocundity, arreaduce of felicity. Holy be the name a freet as hony in our mouth, thou art the melodious have that cauleth Deutotion to founde in our eares, and to have it continually

by the delire of our hearts. Thy realme come to bs, in the which we halbe ever in toy a reft withometrouble. I fure never to look it. Thy will be bone inearth as it is in heaven: as to love all that thou loved and repeated that thou hatelf, and that we keepe everyone thy commandements. Due dayly bread give bs to day, that is to say bread of doctrine; bread of personne, and bread for our bodily suffernation. And so give bs all our sins, that we have done against these, against our Respidours, and against our letter showed ably as we forgive other that have assented to be by words, or one bodyes, or our goods, and suffer not that we be overcome in temperation, that is to siy, as by the dividi, the world, and the sless. But beliver his from all entill worker ready done, and also them for to come. I men.

tion is a Comment of from an entill. Amen. Checking cuil. is cuil of mane



Otherwip here before, the meth the sample people how this holy prayer the Pater nonexpected be fail to God the father. I to god the long god the holy ghed and to none other. The which praies contained and caneer at this be sightfully after of God, and our

ELIGO .

Lost

The Sheaphends Kalender

Lough Jeles their made it chereno the intent that we thould have more hope appropriation, and be inside it on a time when he taught his apolites, specially so making plans. Indichen the disciples sayon Cords and matter learne his to may and then our Lord opened his holy mouth and sate to his apolites: when precinil make any prayers, after this manner as here followers, when precinil make any prayers, after this manner as here followers, ball you know a serial saying thus.

Our father which are in heaven, halowed be thy name. The kingdom come, why will be done, when has tris in heaven. Thus his day our daily bread. This for gue by our trespalles, as we forgive them that crespalle against os and tensors be set into complaint. But deliver his from each larger.

makery, And they be named

n the refer follows have friend in that the Angel Gabriel made to the glo-lin tions wigned any wind the greeting of the holy woman S. Elizabeth.

her, map her, and togate to her. of Citals Manefull of graposour ner and nood diwa bioline.

Bleffed artthou of all women and bleffed be the fruit of thy wombe Iclus.



Haile Mary full of grace, our Lord is with thee. Bleffed be thou amongst all womentand bleffed bethe tratte fray woulde find Chill Amen and on police on parties of an anount of the contract of the contract

A cente to the fall the fall that the fall the f

reintent that we thord finne more hope



or this faturation is the milleries. The and is the faloration of the tries and the

nc & Clipabeth Wade 10 & John Bayeth 10 15 the Supplication Indules holy Church maketh. And they ber the most faire words that we can fay to one Laby that is the Aus Apa-via, wherin we lature her, praile her, pray her, and speake to her. Anothereforeit is onely faid to ber and notto S! Katherine, noz to Saint Bargaret, noz to other Saint, And if thou and how thou mails their pother Saints, I say to thou must reay as our exposy Church wareth, in A. 10 S. Peter, Holy S. thomas Chomas legal they orapping to this beignace a the first some series of the some series will not be series because the series of the ser produce that we take.

A annion D. A. Indoe, C. 1622 and S. Annion E. A. Annion D. A

Thirdly in the booke of Jelus is Jalutary I cience, and is the Credo which were ought to beleeue on paincot damnation. Chap.xi.

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I beleene in God the father almighty, maker of beanen and earth, and in Jesu Christ his onesonne our Lorde,

which was conceined of the Boly Goof , and finfered pation bater ibonce Bilate, cruci-fed, and buriet,

toent into bell, the third bay role from beath. Aicended into beaven, and Atteth on the right band of the Kather,



Aint Peter put the first article and said, I beleette in God the father almighty, creator of heaven and earth. Saint Andrew putte to the second and said, I beleeve in Jesu Christ his only son our Lord. Saint James the great put to the third, saying, I beleeve that he was conceived of the holy ghost borne of the raiggin Mary. Saint John put to the fourth, saying, I beleeve

that he suffered passion boder Ponce Pstate, was crucked, dead, and duried. Same Chomas put to the fift saying. I beleene that he descended into hell, a the third day arole from death to life. Saint Iames the lesse put to the sire, saying, I beleeve that he ascended into heaven, a sitteth on the right hand of Goothe father omnipotent Saint Philip put to the seventh, saying, I beleeve that after he shall some to undge the quick and the dead Saint Bartholomew put to the eight, saying, I beleeve in the boly ghost. Saint Batthew put to the ninch, saying, I beleeve in the boly Church Catholike. Saint Simon put to the teach, saying, I beleeve the communion of saints and remission of some Saint Itoe put to the elevanth saying, I beleeve the communion of saints and remission of the sleep Saint Itoe put to the elevanth saying, I beleeve the resurrection of the sleep. Saint Anthony and saints are to the creater states and saints and saints are saints are saints and saints are saints are saints and saints are saints are saints are saints are saints and saints are saints.

16 110 Here followeth the Creede as it ought to be faid,

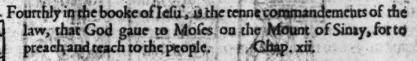
Bekene in God the father almighty, creator of heaven and of earth. And in Jelus Christ his only son our Lord. That he was conceived of the holy ghost, borne of the birgin Mary. Suffered pallion buder Ponce Pilate crucified, dead and buried. Descended into head into hel, and the chird day arole fro death. Ascended into head teeth on the right hand of God the father omnipotent. Ind after

tien, and litteth on the right hand of Bod the father omnipotent. And after that come to image the quick and the dead. I believe in the holy gholf. The holy Church Catholine. The communion of faints, remission of sinus s. Refut-

rection of the fled and life eternall. Ameri-

Loto of a which every Apostie have put to his arricle as is here a bour the which every Apostie have put to his arricle as is here a bour the which every Apostie have put to his arricle as is here a bour the which every and our tatch catholike is contained in the lade tit articles, that is the beginning of our health, without the which none may be saired, no nothing that is agreeable to 6 od, and sairbought to be at the heart by smowledge of God. An the mouth by consession and good workes, and the worke, by exercting of his commandements and good workes, and the which shewer them that so both, to save true faith and life, that is to lay, to save eterm. And how will that sate in heart be good that in the mouth also, neverthelds the veit is that which seether good workes that one both, a is the same faith that seth in the which seether workes that one both, a is the same faith that saine are which seether good workes that one both, a is the same faith that saine are which seether good workes that one both, a is the same faith that saine are which seether good workes that one both, and one God. And this saine are which seether god workes that one both, a sain woman having age competent a binderstanding of reason, a origin for to say it both in the morning, a in the evening every day becomely, so it is of the sain the both in the morning, a till the evening every day becomely, so it is of

right great devotion. Therefore a good christian man associa as he riseth from his bed, and is arrayed and clothed, kneeleth beside his bed or other where, and first blesseth him with the signe of the cross, a then saith Credo in deum, or I believe in God the father aimighty, as is about saide. Then after, the Pater noster to God, and to our Lady the Aue Maria, and afterward recommend himsohis good Angell, in making proper to him saying. Aby good Angel, I require there to keepe and governe me. In the wife when he goeth to rest at night. And so at the least twice in the day, at the morrow, and in the evening.



One Bab only thou halt love and worthip perfectly, By Bod in vaine thou halt not tweate, nor by that beemade truly.

The Sundaper thou halt heepe in lerning God denously, father and mother thou halt honor, and halt line longly. Mandaper thou halt not be indeed its willingly. Lecherous thou halt not be, of thy body ne concentingly. No mans goods halt thou steale, not withholde fallely. Falle witnesse thou halt not beare in any wife lyengly. The works of the sech better not but in mariage onety. The goods of other court not to have them brivilly.

Fourthly the late commandements ought to be observed a accomplished byon paine of evertalting commatts of body and soule, of them that have the blage of reason for without the knowledge of the convenable, we may not eschemandiff the sins, not have knowledge of them, not confess heritably of our sins, wherfore the ignorance of the common by bestre, also beritably of our sins, wherfore the ignorance of the common by bestre, also thon, or other malice, excuse the ignorance of the common by bestre, also and condemneth them, and therefore our Lord commandeth them to be had in meditation in their bouses and without, in sleeping and in waking, and in all works. And thus we be holden and bound to keepe them, so that he which never heard speak of them, and thinketh not to be easil, if he trefpasse in one only willingly, edieth some after he bould be banned perbusably. By this it appeare that ignorance of the commandements be perilous, where some each man a woman sudy so to know the selections, where some each man a woman sudy so to know the selections, and other as thou must give a richoning so, as your children, servants, and other



The five commaundements of the Church.

Iftly, in the booke of Jelus beene the five commaundements of boly Church, which ought to be kept of all them that bath plage of realon, after as they be of power. And it is said after that they be of power, so; that if the man of woman that may not confelle them, or receive at Caster, or keepe the Poly day commaunded, or the fast of obligation when they have will to be them, and bin lawfully letted, since not. But every man & woman keepe them, that Avarice, Slouth, or delive to seems my pleasures, as davinces, playes, or ingglers, or dispassing of our mother holy Church, be not cause that they trespasse the commaundement, to the end that they runne not in dammation, from the which keepe by the mercy of God, Amen.

Here is to be noted that the transgression of the commandements of holy Church obligation deadly since, and by continuance eternal damnation, as both the obligation of the commandements of the law, of whom is spoken before. For they that heate the priests reading the commandements in the Church on the Sondayes in the parochial service time, and accomplished the said commandements, heareth God, and both his wil, but all that mispaisseth the priest, and both not their commandements after the ordinance of the Church, mispaisseth God, and sinneth mortally.

Heereafter followeth of the man in the Ship, that sheweth the vastablenesse of the world. Chap.xiii.



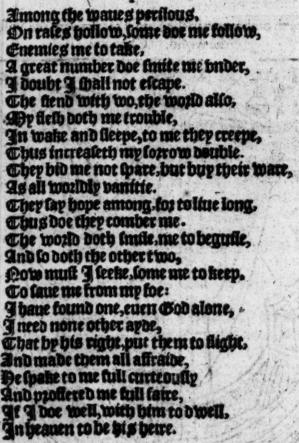
Viue mori presto munda sub mente quietis, Semita non virtus deus optimus anchora portus

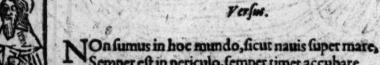


Od guide me right that once I might Come to the post of peace, Dine erchange make, and returne take, That mine enemies me to cease, One me followed, would me have halowed In the guise dangerous,

In the guife dangerous, with worldly glotte, be both me tolle,

Imong





Semper est in periculo, semper timer accubare
Przuigilanti, nos oportet remigare:
Ne bibamus de poculo dire mortis, & amare:
Esto homo res fragilis curis oppressa labore
Mortis indicii baratri, perplexatimore
Sivirtus sola tutam, dat ducere vitam:
Virtus sola potest eternam condere famam,
Forlicem merita saciunt non copia ream,
Grandia non ditant: dicat bene grandibus vii,
Discite nune mortales, quam sint mortalia vana:
Precessere patres matres magnique parentes:
Non sequimur patibus ad mortem pallibus imus:
Vade superbimus, in terram, terra redinus.



Supen on fueram, nec ero post tempore pauco, Milianune purnum quorum iam multa voluptas Perdita fama filet, anima anxia forfitan ardet.

and women and all and the contract of the cont The mostall man liuting in this world, is well compared to a thip on the A lea, or on a perilous river, bearing rich marchandile which if it come to the porce where the marchant destreth, be walbe happy and rich. The stippe as soone as it is entered into the lea, buto the end of her bolage might and pay is in perill to be decommed of taken with enemies. for in the les be perille wichout number. Such is the body of man liuing in the world, the marchampte that he beareth is his foule, his bettues and good workes, the voit nt haver is death, and varabile for the good, to the which who that goeth thicher is fourtainely rich, the fea is the would full of linnes: for who that affareth for to valle it, is in perilto lerfe body and foune, and all his goods. and to be downed in the fea of hell from the which God heep by Amen. Herefolds . Weild of the

Heere followeth the fielde of veruis. chap.xiiii.

D walking furthermore in the field of bertues, and in the way of health for to come to the to wie of fanishes. tologe God, for without the love of God none can be faved, and who that will love him ought first to know him, for of hig know ledge one commeth to his loue, that is Charity & loueraigne of all bertues They knowledge God and love him that keep his commandements, a the mismow him that bo nor to, to whomin the great necellity of their disceal ting, and at the day of indgment, thall millinow them and lay to them, 3 know penot, not wot not what rebe, go ve curfed out of my company. knowledge we then God and love bim and if we will do thus, know wee first our selfe a by the knowledge of our selfe, we shal come to the knowledge and love of God, and the more that we know our felfe, the better wee that know God, and if we be ignozant of ourfelfe, we thall have no ino wieder of God ... To this purpole we mult note one thing and mowleaven. The thing that wee mult note is this, who that knoweth himlelfe, knowerh Bod, and hall not bedammed, and who that knoweth not himselfe, knoweth not Boo, and thall not be laued: binderstand of them that flatte witte and officierion with lawfull age, of the which knowledge none is excused after be bath finned deadly, for to lay that he was ignorat. By this appearech the ignorance of himselfe and of God right persons. Deadly linne is beginning of all enill, and contrarily, knowledge of God a of himfelfe is foneralgire fcience and bertue, beginning of all goodnelle. The feuen things that we ought to have, bin the rii. articles of the faith that we ought to be-leetie Redfally. Also the petitions contained in pater notice, by the which we bertiand all things necessary for our health, a that we ought to hope in 百分类 智慧

him also the commandements of the lawe, and of the holy Church, which enfigneth by what we hould do, and what we fould not do, and al things belonging to the fame. Allo if we be in the grace of our Lozd, or not. And howbett that wee may not know it certainly, nevertheleffe wee may have fome confectures, which be good to knowe, and knowledge of BDD Allo knowledge of himfelfe, by the which things we may come to the true lone and charitie of GDD, to accomplify his commandements and merite in the realme of beauen, wherein wee thall line perburably. Of the three arg is enough fayd, that is, to knowe the twelve articles of the faith; in the which lyeth our faith and beleefe, and the thinges that wee ought to bematinde of GDB, be contained in the Pater notter, wherein our hope lyeth. Allo the ten commanndements of the lawe, and of holy church, whereas Charitie is the wed in luch as heepe them, by probation of the love of G D, and doo his commaundements and good workes. Row will wee speake of the other foure, and first of the bocation in which wee be, which is the fourth thing that each man ought to know . Each man ought to knowe his bocation, and the things belonging to the came be full

and boneff for his bealth and reft of his confcience.

I good Shepheard ought to knowe the arte of theepe-keeping, and to gouerne theepe, and leade them into pallures, and to heale them when they be liche, and theere them in featon, to the intent, that through his befactions domage come to his Maister. In likewise he that laboureth the come, to know what ground were good top enery manner of graine, and ought to til the earth, and when time is, to lowe, weede, reap, and thresh, to that hig Maifter may have no damage by him. Semblably a Surgion ought to know how to comfort and heale fuch folkes, that he hath charge of, without hiding of his arte or Surgery . Consequently a Warchang onght to know the betterance of his marchandife to others . with no more fraude then he would himselfe thousd have. Also av Advocate of a 19206tour ought to know the rights and cultomes of places, that by their fault Justice be not pernerted . A Judge also ought to knowe (borb the partes heard) who hath right and who hath wrong, and judge egally after true justice. Also a Priest or a religious man ought to know their orders, and keepe them, and above all things ought to know the law of God, and teach them buto the ignorant. And thus of all other bocations. for all them that know not their bocation be not worthy to be, and line in perill of their toules for their ignorance. The fifth , that all men ought to knowe , is if he have discretion and buderstanding, to know if he be in the grace of God on not. And how it be right difficile, for God onely knoweth it, neverthelefte we may have confectures that the weth it, & lufficient for Shephearty s lay people to know, if they be in the lone of the Load, a ff they have cons iecture to be in it, therefore there ought none to repute themselves full, but ought to humble themselves, a also him werey that maketh imners become tret and



and none when Principally we ought to know this science when we will receive the body of Jefu Chaift. Jouwho that receiveth his grace and goodnesi receivery his Californian, and who that receiveth him otherwise, receiv treeh enterlathing bannation ; of the which thing enery man is judge in buntelfe of his owne confrience, and none other . The confectures whereby we may know if that we be in the grace of God or not. The first confecture is when we do ecanatie for to clenie our confcience of our louises by penance an much as if me laboured to get fome great good, that wee be not culpable of any deadly finne done, or in will to do, nor in any fentence, then it is good contectualny to be in the grace of God. The fecond confecture that the week in like wife to bee in the grace of God. is to ben week be more prompt and ready to good, observing and beeping the commannements of God, and doo all good workes that we though have accustomed. The chird confedure is when wer heare gladly the word of God, as Germans and good countailers for our faluation. The fourth when we be forey and contrite at our heart to have committed and done any linne. The fittis, when with good purpole and will of our leines, we perfeuer to keepe be from fin in time tocome. Opele confectures be they, whereby Shepheards and lay people know if they be minis grace or not was much as in them is pollible to know The first thing that every man ought to know is God, for alment ought to know is God, for alment ought to know is God, for alment ought to know God, for to accomplish his will and commandement, by the which he would be loved with all thy heart, with all thy forde, and with all the force that we have, which we may not boil weeknow him not; then who that would love God, ought to know him, and the more that they know him, the more they love him wherefore hereafter shall be faibe how Shepheards and finally neonic door know him. Shepheards and finally neonic door know him. Shepheards and simple people doo know him. Shepheards and simple people for to have knowledge of god of their pollubility considering three things. The first is, that they consider the right great riches of God, his pullance, his soveraigne dignity, his soveraigne nobleness, his soveraigne for and blisse with second is, for they consider the right noble. raigne top and bliffe. the fecond is, for they confider the right nobles right great and marrations operations and morkes of our Load God. And the third confideration is, for they confider the immunerable benefity that they have received of God, and that continually every day they received him, and by their confiderations they come to his togethance and knowledge first to know God. Shepheards and lay people confideration great riches, plentious abundance of the goodnesse that he hath, for an investment of the earth be his, and all goodnesse here both make of the which bets fountaine, creator, and mailler, and distributed when therefore the both bets fountaine, creator, and mailler, and distributed she when he great pullance are both made beaven, earth, and the less with at things containing but their right made beaven, earth, and the less with at things containing but right and might bud them if that it were his wil, duto the which pullance all other be subject, and tremblety before his wil, duto the which pullance all other be subject, and tremblety before

him for his great excellencie . And who that would confider enery morke of Bod. Could finde inough to maruaile on . By the first of thele confiderarions God is knowne to be right rich, by gifts that he gueth to his friend sand by the fecond be is knowne xight puillant, for to benge him on his energies. Thirdly he is fourraignely morthy for all the thinges of heamen and carth owerb him bonour and reverence, as to their Creatour and him that made them, as wee fee children bonour father and mother of whom they be befrended by a generation; and all things be descended of godby a creation to whom pught to be given great reverence, and he is fo more the fourthie is fourtainely noble, for who that is fourtainnely rich. puillant, and worthy . him behooveth to be fourtaignely noble, but none no ther but God hath riches, buillance, and dignity as he bath, wherefore of fuch nobles ought to be faibe that he is tight noble . fiftly be bath fones valencion; for he that is rich; puillant, moorthy and right noble, is not withour foneratancion, and this top is full of all goodnette, and our bt to be our felicity, to the which we hope to come. That is, to know and fee God in his loueraiane for and glabnelle, for to have with him eternall for that euer hall indure : and this is the first consideration of Cod, that Shene beards and other limple people quant to baue. Secondly for to imo me God confidering his great nobleneffe and maruadous workes, the bounty and the beauty of the things that he hath made, for it is commonly faire, one may know the workeman by the worke. Knowledge weethen the worke of God, and knowledge we that his beauty and bounty wineth in the operation onsthat be bath made, which if they be faire and good, the workman that hach made them must needes be faire and good without comparison, moze then any thing that he bath made. Be it confidered of the beauens, and the things therein let, what noble and maruailous worke, how may one confi-Der their excellence and bounty. Be it confibered alfo as we may of the earth the right noble and maruallous works of God, the gold, the filter, and all manner of mettals, and precious flones in it, the fruits that it beareth, the trees, the beats that it indameth, gof the bounty that it nourisheth. Beit in like wife confidered of the fea, the rivers, and the fift nourifhed in them. The wether, the elements, the ayre, the windes, and the birds that five in them, and all the blage and feruice of men. And confider the workeman that of his puillance hath al made, and by his fapience hath right well ope bered his workes, and governery them by bis great bounty, and by this maner we may know God, as Shepheards and fimple folkes in confidering his mothes. Thirdly for to know God confider the great benefits that wee receive dayly of bim, which may not bee munbred for their areat multitude not fpoken of for their noblemelle and bignity. Albeit in their harts be bimincipally noted . for the which another Shepheard giuing prayling to God, faide in this manner. Loto God I mow that thou half indued me with thy infinite benefits by thy great bounty. first the benefit of thy creation.

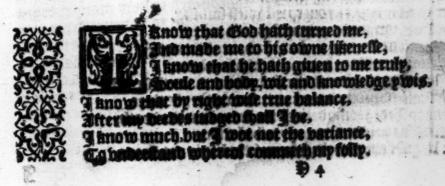
tion, by the which thou madell mee a realonable man buto the image and finitionde aining mee hoor and foule, and carment to clothe mee. Lorde thou hall given me my witsof nature, bnderftanbing for to governe mo life, my bealth, my beauty, my Grenach, and my Ctience for to get my Luma honeffly, I peelde to thee graces and great thankes. Secondly Lorde T know the goodnes of my redemption, how bythy milericordious pitty thou houghfit me deerely by the affection of the most pretious bloud, pained, and toamenes, that for me thou bafffoffered, a finally endured beath, thou baff given me thy body, thy foule, and thy life, for to heepe mee from Dammarion, wherefore humbly I veelde tothee graces and great thankes. Thirdly, Lord I know the goodnelle of my bocation how of the great grace thou halt called me againe, for to inherit the eternal benediction, and also thou balt minen white me faith and knowledge of thine owne felfe, as baptifue, and al the other factaments, that none intendment may compute their nobleneffe and dignity, and that to many times hath pardoned me of my times. Lorde Throw that this is tome a finaular aitt, that thou haft not given to them which have no knowledge of thes, whereof I am more beholding a humbly bound, I recide thee graces and thanks. fourthin Lord I knowledge that thou half given this world and the things that be therein made to my lermice and bie, the office, the benefit, and the bignity in the which I am for fie I beare your limilitude and image, which is reputed right worthy a noble, whereof humbly I peelde thee graces and thankes. Fittly Lorde thou half given me the thie and his faire ornaments, The Sounce, the Moone, and & heartes, that the day and night ferueth me, giving brightness and light without to be recompensed by me, whereof I peeld to thee graces a thanks. Sirely. Lord I knowledge that thou half made Parablee ready for togine me, where I thall line with thee in loyes without ende. If I do thy will, and beepe thy commandements, and also I knowledge thy other infinite good. nes each day to me done by the bounty, the which enligneth me to know my God.my Saufour, and Redeemer, wherefore I humbly give thanhes to thee Bythele confiderations Shepheards and fimple people contemplets the bounty of God and the benefits that they receive of him. And knows we bim, and be we not in great imowledge of his benefits, in perloing thankes and praylings to him, and recompence of your goodes in giving to poore folkes for his lake, for ingratitude is a bilaine linne that much displease to Bad. The bit and the last thing that each man ought to know, that is, to mow himselfe, for it is the bell meanes for to come buto the anowlenge of Bod, and for to make his faluation, fo to finow himfelfe first. Diners huow mangthings that know not themselves, to whom hould prout most to know the inselves, then all things in § world. They that know the chings of the booth lovest them, see beth them, and keepeth them, and know not, no love not, ne ptaile not, ne keepe not Godin like wife, for they know him not ediarprofiteth man to win al the morto, ploofery himselfe to cope of

Better it were for him to leefe all the world, if it were his, if he fine whimfelfe to be fance. Shepheards fay that the nextfull beginning of his faluation is to know hunfelfe, and contrary wife ignorance of himfelfe is the beainuing of dammation and of all entil that may befall but him.

a question of a Maister Shepheard to a limple Shepheard, to weete, home he hnew himselle, and he laide. Shepheard tell me how thou knowell thy felfe, what are thou? answere to mee. And he layde, I know emp felfe, for I am a Christian man, a Shepheard. What is it to be a Shepheard Ind he answered, white thou askelf what man is, I saye that man is a substance composed of body and soule, the body is mortall and de of earth as beatts be, but the foule is made of thiritual matter as angeiste immortall. Abybody is come of abbourinable linne, and as a lache full of quete and filth, and meate for womens, my beginning was bile, my life is paine, labour, feare, and in Subjection to beath, and my endshale be mofull:but imploute is created of GDD, nobly and mosthily to his owne image and femblance after the Angels, the most fairest and perfect of all creatures, by bapulous and by faith is made his daughter, his spoule, his beice of this realime, that is, Paradice, a for her moblemelle and dignity ought to be a Lady, and my body as feruant ought to obay her, for realon hath ordayned and will that it be fo : and who that both other wife, and preferreth his body before ties toule leefeth the blage of cealon, & makeeb timfelfe femblabody before his coule; leeteth the veage of cealon, 4 makes yimleste lemblas be onto bealts. Descending from noble vignity, into miserable servicude of sensuality, by the which it is grounded, so that I knowe my selfe man. As to the second be demanmbeth what thing it is to be a Christian man: I answers in my understanding, that to be a christian man is to bee baptised or christened, and follow Jesus Christ, of whome were be sates Christians, for to be daptised, and not to follow him, or to follow him and use to be baptised saveth not man, and therefore when we receive Baptisme, wee renounce the devill and all his pomper, and wee make promife for to follow Jeius Christ: when weethye (wee will be baptifed) and who that keepeth this promite bath the very name of a Christian man. And who that heepeth it not, is a finner and a iver to God, and fernant to the diveil, and is no more Christian then a dead man, or a painting on a wall, we say that is a man. Heere demandeth the maister Shepheard in how many thinges the christian man ought to follow Jelus Christ for to accomplith the prothe chillean man ought to tolow Leuis Copil to, to accompline the promite of Baptiline. The fitting Special and wretty, I lay in fire things, the first, in cleanness of conscience, to there is not hing more pleasaume to the first, in cleane conscience, at will be made cleane in two maners, one is, by baptiline when we receive it, and the other by patience, that is, constitution of heart, contession of month, latification of work, when when we be cleane, we be pleasant to I clus Christ, which with the water of his mercy cleaners the same that he permite, and maketh them faire. The second things in which we ought to follow Jelus Christ, is furnisty, at the extiple of him. #92 36%

Lord of all the world, which humbled him to take our humanitie, and he came mortall that was immortall, line in pouertie with bs, beare oppropried paines, and finally fuffer to bee crucified. Thus the Christian manenfuing him ought to mecke himselfe. The third think is to hold and love truth, and wecfally three truthes. The first truth is to know our felues, for me be mortall and infull and who that dveth in linne thall be damned, and this truth withholdeth fund and exhorteth the finner to do penance and amend. The fecond truth is of tempozall goods, for they be transitorie and must be left, and this cruth bispalleth them to delire the heavenly goods that be eternall. The third trueth is of God, which is the toy that all Chaiftion men ought to befire, a this truth braweth the Christian man to love, and induceth him to bo good works for to merite the topes of Barabile. The fourth thing wherein every man aught to follow Jehr Chrift, is patience in adpertitte and in the fritt of life by penance, confirming of our felies in the efface of Jefus Chaiff, of whom the life was all in paine and pourty which he endured for by. The aft is in compassion of the poore, to the erample of Jefus Chaift, that by his mercy healed the poore of all coapozail infirmities, and the finner of all choffly fichnes, and we by compation qualit to give of our goods to pooze folke, and comfort them bodily a ghoffly. The firt thing wherein the Chaiffian man ought to follow Jelu Chaift, is dolour, Denotion, charity, in contemplation of the mylleries of his nativitie, of his brath and pallion, of his refurrection, of his afcention, and of his adnauncing to the judgement, that oftentimes ought to be at our heart by boly meditations. And as to the last, what thing a thepheard is, I fay that it is the anomicoge of my bocation as each bath his, as afore is farbe. a alfo to know the transgrellions of all these aforesayde things, how many times in each we have transgreffed, for many times we have offended God, and who that taketh beede thall mibe omiffions and offences without number, the which knowne, we ought to doubt and elchew, and do penance. And thus it is as I know man is Christian and Shevbeard.

The Ballad of a wifeman. Chap.xv.





A prioria

Better is more too him to teele all the world, if it were his, if he know himfelice o be father. Supplement say that the nerotall beginning of his faluation is to know hundele, and contrary wife ignorance of himfelic in the be-

Lord of all the world, which humbled him to take one humanitie, and became mortali that was immortall, line in ponertie with bs. beare oppropried paines, and finally fuffer to bee crucified. Thus the Chaiftian manenfuring him ought to merke himtelfe. The third thing is to hold and lone truth, and specially three truthes. The first truth is to know our felies, for we be mortall and sinful and who that death in since shall be dammed, and this reuth withholdeth sums, and ex borteth the sinner to do penance and a this reach withholdern fame, and ex houseth the famer to do penance and a mend. The second truth is of temporall goods, for they be transfrozie and must be left, and this truth dispositely them to destre the heavenly goods that be eternall. The third reach is of God, which to the toy that all This stand men ought to belier, a this exist draweth the Christian man to love, and induceth him to do good which so to merite the toyes of Harabite. The fourth thing wherein every man angle to follow Jelu Christ, is pattence in adversite; and in the spatial christ, of whom the life was all in pame and powerty which be endured for by. The off is in compassion of the poose, to the example of Jesus Christ, that by his mercy healed the pode of all corporals in ample of Jesus Christ, that by his mercy healed the pode of all corporals in our goods to poose solke, and comfort them boosly a ghostly. The heart he Christian man ought to follow Jesus Christ, is both, chanter, in contemplation of the mysteries of his nativitie, independent in the Christian man ought to be at our heart by home passion, of his ascention, and of his additional as to the last, what thing a shepheard is Jesus that it is long of my bocation, as each bath his, as asore is spee, a also to hs. And as to the lair, what ching a weppears is laybe, s also to loge of my bocation, as each bath his, as afore is laybe, s also to transgressions of all these aforelaybe things, how many times in the transgressed, for many times we have offended God, and who is been shall more omissions and offences without number, the

that taketh beede shall ande omissions and offences without number, to which knowne, we ought to doubt and elebeid, and do penance. And the it is as I know man is Christian and Shepheard.

> CHARLEST STREET, WARREN TO THE CO. The Ballad of a wifeman. Chap.xv.



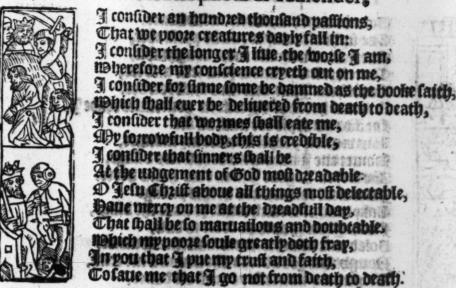
I know full well that I that lote; and disort and la to day? and pet mplife amend not 3, amount and that he main action I know in what pomertie, o a rest prince des ranges of Borne a childe this earth about, a fram or fill no and partie I know that God bath lent to me, and alla the dans dans Aboundance of goods to my behoue, that san linisatured sor I know that ciches can me not faue, mit des frant hauss ales and with me I hall beare none away, dans a see dereis I know the more good that I have, hat de and ad hat The lother I halbe to die, and the land and the I know all this faithfully, with a same of annua have the And pet my life amend not To doco no at mit la trade in one I know that I have palled, in the same for the same Great part of my dayes with top and pleafance, I know that I have gathered . and basel is to stall both in Singes, and also do little penance, a dus con der si dalos I find w that by ignozance, To excuse me there is no arte, and and the control I know that once halbe, Mais and an adden and a sure 19 hen my foule thall depart, That I hall with that I had mended me, I know there is no temeby, with the more and a distriction And therefore my life amend will 3.



Here followeth the Ballad of the woman Shepheard,
the which Ballad is very necessary and
profitable to looke ypon.
Chaptavit

e piggas la gradit trade d'atribus di ca confl. La considerat del La considerat de la considerat la catamata de la considerat de la considerat de la considerat de la considerat

In considering my pooze humanitie,
I above the earth borne with great weeping,
I consider my fragilitie,
I consider my fragilitie,
I consider death will come berely,
To take my life, but the boure wot not I,
I consider the beussi doth warch me,
The world and the slesh on me warreth straitly,
I consider that mine enemies they be three,
That would deliver me from death to death,
I consider the many tribulations
Of this world, whereof the life is not cleane,



The fong of death to all Christian people. Chap, xvii.



Thomas a stitulated whose of the edeburging am agnocial and the state of edeburging and the state of the stat

Cake







Take in worth for furely in fubitance, The light of it may to you be profitable, There is no way also more boughcable, Therefore learne know your selfe and fee, Looke how Jam, and thus thail you bee. And take beede of thy telfe in abuentuce seade? Ho: Adams apple we must all bie. Alas worldly people beholde my manner, Sometime I lived with beauteous vilage,
Mure eper be gone I have two bales beere,
I am meat for wormes in this pallage:
Take beed of wealth while ye have the blage, House green by weaten white pe have the blage, for as I am thou halt come to buil, poled as a thimble, what hall thee abuance: A ought but good deeds, thou maielf me trult, all with my likenetle pe must all bance, The time that I was in this world living, I was honoured with low and hie. But I kept not my confeience cleane from firming, Therefore now 3 bo it beare abre. Lo what availeth coverife, pride, and envy, They be the brandes that do bren in hell. Truft not to your friends when pe be dead reade 3 Trust not to your triends when he be been reade and your executors, for few be well.

But do for enylette ere ener thou die,
And remember while thou art living,
That God bielled all things without nay
Except sinne, as accorded writing.
The divell cannot claims there but by mine I say,
Amend therefore betime and go the right way.
I would that I might have but anyours of two
Todopenance in, or halfes day,
But while I lived I did none bo.
But women debts I doctrily pay. But now my debts I dottrily pay,
Thou man I do que better councell to the ge,
If that thou wit bo after it,
Then ever any that was bened to me,
Thou art halfe warned, thinks on thypit,
Indeboole of two wayes which thou wilt fit,
To ive apains one of the two.
In wealth or tope for ever to fit,
Down at thing own choice thou mate go,
If or God bath given these tree will, How choose ther whether thou will be good or it. Here



Hereafter followeth the ren commandanents of the direll.

So de will so my continuadement?

Lind heepe them believes to microte.

That base in helieves to microte.

Continue make that induce.

Continue the following continue of continue to the properties to microte.

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And cause other to fixine if their may.

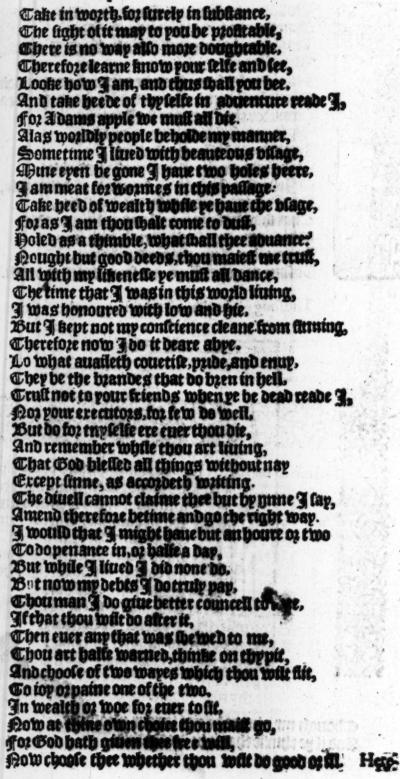
Catter up inother bone that is a postion to selve their person of their patients.

Sor helpe them never though they batterned, their person by trains.

Saucer and fortunants bloud parties.

Conduct no man but be all bengeable.

Breake the medioche and thate not











Hereafter followeth the ten commandements of the divell.



To have the feel commandements of the digelf.

Industry them well and luce.

Shall have in hell great connected,

That enermore that moure. goodness,

Thor that not feare God, not thinks of his

To damne the foule blaimbenie God a his

ceive men and wonter, and ener be I wearing,

the manager hardly more the hole have.

Receivement and monuentain ever be swearing to be unken harbly boon the holy bay.

And cause of her to time if thou may, father not mother looke thou love not bread, thou her bave meter, though they bave meet, have thy neighbour, and have him by envir, all water and theo man solond harbly, forgive no man, but be all bringenble, the letheroup in beed, and in counting beleetable the peake thy medioche and space not,

And to deceive other by fallhood care not,
The goods of other thou walt hold fallely,
And peels it no more, though they speake courteously:
Company often with women, and tempt them to sinne,
Desire the neighbours wife, and his goods to be thins,
Do thus hardly, and care not therefore,
And thou walt dwell with me in hell evermore,
Thou walt lie in frost and sire with sicknesse and hunger,
Ind in a thousand peeces thou walt be tome a simber.
Det walt thou dre ever, and never be dead,
The meate wall be toades, and the wishes boysing lead,
Take no thought for the bloud that woo so there web,
And to my kingdome thou walt be straight led.



Heere followeth the rewarde of them that keepe these coes mandements aforesaid.



Phell is great mourning,
Breat trouble of crying,
Dr thunder and noves roating,
With great plentic of wilde ate,
Beating with great fleohee like guns,

Mith great frost, and water running,
And after that a bitter winde comes,
Which goeth through the soules with ite,
There is both third and hunger,
friends with bookes pulleth their fleth,
They fight and curle, and each other redeemes,
with the light of the beuils dreadable,
There is thank and confusion,
Rumour of conscience for entil lining,
They curse themselves with great crying,
In stinks and smoake evermore lying,
with other areas paines innumerable.



Man, looke that thou beware, I will mite all at bnware.

It is written in the Apocalips, that Saint John fawe an horse of a pale colour, on the which horse sate death, and a hell following the horse. The horse significant the sinner that hath a pale colour, for the infirmitie of sinne, and beareth death, for sinne is death to the soule, and hell solloweth for to english and swallow him if he die impenitent. Chap.xix.



A Boue this house blacke and hibeous,

Death I am that hercely do fitte,

There is no fairenes but light tedious,

All gay colours I bo hitte,

Hy house runneth by dales and hilles,

And many he smiteth dead and killes,



Ind to deceive other by fallbood care not.
The goods of other thou thalt hold fallely,
And peels it no more, though they speake courteously:
Company often with women, and tempt them to sume.
Bestre the neighbours wise, and his goods to be thus,
Do thus hardly, and care not therefore,
And thou shalt dwell with me in hell enermote.
Thou shalt lie in frost and sire with schnelle and hunger,
Ind in a thousand peeces thou shale be tome a simber.
Det shalt thou dre ever, and never be dead,
The meate shall be toades, and the spinke booking lead,
Take no thought so the blow that soo so the shell.
And to my kingdome thou shale be strongly see.



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resident liver mediates like themselver

Heere followeth the rewarde of them that keepe these com



D hell is great mourning, and a Great trouble of crying, in 11562 and appear and nopes coating, and a writing great pleatie of winds are, as the great of winds are, as the great fire from the great fire fro

Beating with great fiedies the guis,
which great frolt, and water running,
and after that a bitter winde comes,
which goeth through the bules with ite,
There is both thut and hanger,
frends with thomes pulleth their fleth,
They fight and each other redeement,
multithe light of the beutls dreadable,
There is hante and confusion,
Rumour of conficence for entil litting,
They curie themselves with great crying.
In finite and moake enermore lying,
which other great paines innumerable.

Man, looke that thou bewere, I will finite all at buware.

It is written in the Apocalips, that Saint John fawe an horse of a pale colour, on the which horse sate death, and a hell following the horse. The horse significant the sinner that hath a pale colour, for the infirmitic of sinne, and beareth death, for sinne is death to the soule, and hell solloweth for to english and swallow him if he die impenitent. Chap.xix.



A Bone this took blacks and bibeous,
Deart I am that flercely busites,
There is no fattenes but fight revious,
All gay colours I bo hitte,
And many he smiteth dead and billes,
And many he smiteth dead and billes,





In my trap I take Come by guery way, By towner and cattles I take my rent, I will not respite one an boure of a bay, Before me they must needs be prefent. I flay all with my mortal finite, And of Ducy I take the life, Hell knoweth well my killing. I deepe never but wake and warke, It followeth me ever turning, with my bart I flap weake and flacke A great number it bath of me, Baradice bath not the fourth part. beans the centh part wrong bath he, I cause many to ligh at the bart. Beware, soil give no warning. Came at once when I do hnocke of call. for if the booke be not fure of rectioning. Thou halt to bell body foule and all. in it firm collected grands and

medet and the felling mills are at creater Heereafter followeth how every estate should order them in their degree. Chap.xx.









modern of the least read and trailers.



OlaKing



The Imperial might of a kings maieltie.
On foure pillers grounded is governance,
first do right, instice and equitle,
To poore and rich both in a balaunce,
Then his regall might shall surther and advance.
He to be liberall with force and humanity,
Andafter victory have mercie and pitty.

Ofa Bishop.

De Bilhops with your denout pallocality, Teach the people with belicate eloquence, Annoput your flocks with Chailes diminitie. I seek the pooze people with holpitality, Be meeke and chafte in this militant church, Do first your selfe well in example of your wurth

Of Knights.

re finights refulgent in fortitude,
which labour and travaile to get love nobly,
flight for the poore commons that be poore and rude,
And it needs be, for the church thou die,
Love truth, hate wrong and billany,
Appeals the people by thy magnificence,
And but o women be thield of defence.

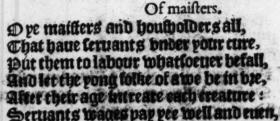
Of Indges.

O pe Judges governing the law, Let not pour hands be annopnted with nicede, Save all true men, rebels hang and draw, To avoide favour, let righteoulnelle proceede, for a good name is better then riches indeede, Some lay that lawes trueth is laide downe, And therefore love and charity is out of towne.

Of Marchants.

O pe Parchants that never lay bo,
Of lucrous winning you have great pleature,
Let conscience guide you where ever pe go,
nanto all men gue you weight and measure,
Deceive no man of fallbood take no cure,
Sweare none oathes, people to beguile.
All sleight and blury from you exile.





If ye do not, it expeth bengeance to heatien.

De women, of each manner degree, To your hal bands, be never disbedient, Delire not aboue them the loveraigntie, for then ye do as Lucifer did incontinent, That would be above the high God omnipotent; Shamefallinelle, dread, cleannelle and challitie, De beer right all these in womanhead hould be.

The generalitie.

Bo home ye persons and couch not in Court,
To teach Chris servants, and keepe thy owne sabour,
Thou niggard sowe out thy hord
In bouchold, and be none extortioner,
Thunke pray preach frier marchane go neare and farre,
Tread God keepe his law, and honour your king,
Ind your reward thall you have at your ending.

Thus endeth the estate and order of enery degree.

Of the tree of vices, and after followeth the tree of meekenesse, mother and roote of all vertues. Chap, xxi.

Creater followeth the tree of vices, and then after that is the tree of verue fet, that atterevery linne beholding, they may lock on it as a mirrop, and take of the fruit of spirituall refection, and site the dead tree of vices for after the tree of vices followeth the lignification of every vertue named in the laid tree of vertues, a strift is humanite or mechanice, mother of all vertues, and roote of the cree, the which when it is stedial, the tree standeth varight, and if it saile, the tree falleth with all his vanches. Dumilitie is a boluntary inclination of the thought and coverage, comming of the knowledge of God, and it hath seven principall vanches that conditute the tree of vertues, and they be these. Charitie, faith, Hope, Prudence, Attemperance, Justice, and force, and our of every of them commeth divers other vertues, as the tree the weth, and is declared afterward compendiously.

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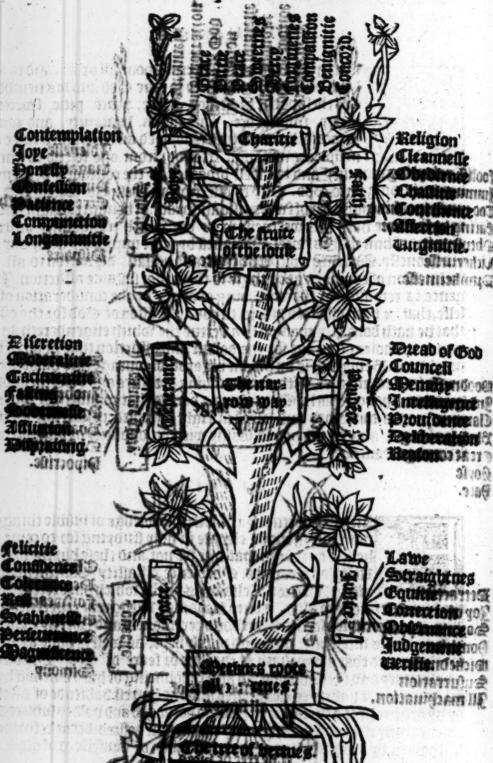
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OF CHARITIE.

Barity is a right high bertue aboue all other, and is an arbent delire well ordained to love God and his neighbour, and these be the branches, grace, peace, pitie, sweetnesse, mercy, indulgence, compassion, benignity, and concord. Grace is, by the which is the wed an effectual service of beneutolence amongst friends, from one friend to another. Audity and rest well ordained of the courages of them that

Peace is tranquility and rest well ordained of the courages of them that be concerding buto God. Pity is affection and belire to fuccour and belpe each one, and commeth of fweetnelle and grace, of benign thought and courage that one bach. Sweetneffe is by the which tranquillity and reft of courage of him that is freet and honeft by none improbity, ne by any point of dishorrelly. Wercy is a pitifull bertue and equall dignation to all, with inclination of compacient courage in them that fulfaine affliction. Indulgence is remission of the entil boing of other, by the consideration of him= felfe, that he bath offended viners, to have remission of God for the offences that be bath done. Compaftion is a bertue the which engendereth an affection of condolent comrage for the bolour and affliction that be le eth in his neighbour. Benignity is an arbent regarde of courage, and diligence from one friend to another, with a replentibing bouilure and I weetnelle of good mamuersthat one bath. Concorde is a bertue that commeth of cournance of courages concorded and alved in right budefiled, in luch fort as they abide mited and conformed fledfallly without duplicity of brillablenelle of thoughton courage. Continue of

OF FAITH.

Aith is a bertue by the true knowledge of vilible things having his thought elevate in holy fludying for to come to the beliefe of things that were fee not, and thele bin the branches, Religion, cleannes, Obedience, Challity, Continence, wirginity, Affection Religion is by the which bin execcited a done the dance fernices to God, I binto his faints with great reverence a great of ligence; the which revoiced bin done ceremonely and freeely. Cleannes of virginity is integrate, well and purely kept, as well in body as in foule. for the tegric that a man bath of the lone of feare of God. Obedience is a bolulitary and free abnegation and renouncing of his owne will by pittiful delivery and free abnegation and renouncing of his owne will by pittiful deliver which is cleanly we and the bones habitude of all the body by appear year a fortolities of vices to bomage and holden fubierts. Continence is by the which impressolve of carnali belives been refrained and witholders, by a moberation of countil taken of himbits of other. Affections

tion is effution of pittifull love to his neighbour, comming of a retoycing conceived of good faith in them that they love. Liberalitie is a bestue by the which the liberal courage is not kept by any maner of coverile, for doing plent cours largition of his goods without excelle, but moderately to them that have neede.

design one gir productions of hope in a process of the production of the production of the process of the proce

and under the members and the Carladia dead manage willing matters at \$1515 at

I Ope is a mooning of courage abiding feofally to take and have the things that a man appetiteth and beliteth, of the which the branches bin, Contemplation, Joy, Ponettie, Confellion, Patience, Compunction, & Longanimitte Contemplation is the beath a belleuction of carnall affections, by an interior reforting of thought; eleuat to tomprife high things. Joye is tocumbitie fpirituall comming of the contemptment of the thinges prefent and worldly. Honely is a mame by the which a man yeeldethimicile humble toward energinaniof the which commeth a laurable profit, with faire cultome a honettie. Contestion is by the which the fecter licknesse of foule is revelate and thewed buto the confessor to the prapfing of God, with hove to have mercy. Patience is will, and inte perable luffcrance of aduerlary and contrary things for hope of eternall glope that wee belire to have. Compunction is a bolour of areat balue flating for feare of the compunction binine, or for love of the payment that we abide. Longanimitie is infatigable will to accomplish the holp and intide-Gres that a man nathin his thought.

OF PRADENCE and a bid in

Rubence is diligent keeping of himselfe with discreet providence, to know and discreet which is good, and which is badde, and the branches are these aftereof God, Counsell. Pennory, Intelligence, Providence, and Beliberation feare of God is a biliget keeping that wakeners on arean befatts.

and good manners of the divine commande went a provincell is a subtile regarde of thought, that the causes of such things that amon would be or that amon hathing discriment be well enamined and beyong to about Abemore is a representation imaginative by regarde of the thought of things preferring and passes that a man hath freme and done; or beard resourced and colde. In religence to force dispose by binacitie reasonable or evidently the state of the time perfect provides that the state of the time perfect passes that the species of the suppose of the supp

aman gathereth his him the advenement of the things to come, by prupent subtility a noregate of the things passed. Deliberation is a consideration replenished of maturity and elperance to fore the beginning of such things as one party delibered and purposed to do or make.

OF ATTEMPERANCE.

minimum of minamin no

Ttemperance is a fedfalt and a discreet domination of reafon, against the impiteous mottings of the courage in things ifficite and bula whill, and thefe be his branches. Discretion, Mozality, Cacitionity, falling, Sobernelle. Affliction, and Diffraiting of the world Differetion is a reafon prouided and affur ed, a moderate of the humane monuings, to indge and difeern the caute of al things. Mozalite isto be tempe. peredund ruled willig and fincetely, by the maners of them with whom they be connertant keeping alwayes the bertue of trature. Caciturnitie is to necessive bimfeife of enutrie and difformelt words, of the which bertue commette a ferritefull reft buto him that to himfelfe modereth falling is a hert up nipiferest abilimence the which a man heeper h, ozdained to wake a Beguthe fanctified things interiors Soberneffeis a bertue pure and immacillate attemperance of the one part and of the other of a main that is of the body and forthe Affliction of body is it, bythe which the feeds of the mantain and wiffult thoughts, by differ thatilings be oppretted Difprairies of the bould is annotous love that a marrot a woman hath to the focularly things comming and having no regarde to the cad were things

commander to de first time east be counselled and delinered for counselled and delinered for course for the end, where a rean knora Oldus yas Amd but is to de denie and have

and transitortes of total and the second still displayed for second garring

their owne peeloed, and the branches be their. Law, their owne peeloed, and the branches be their. Law, scrained, Courty Correction, Observance, Judge-went and commanded to be doone, and to detend all thing that ought not to be doone, and to detend all thing that ought not to be done, Straitnes is by the which all fawfull thing that ought not to be done, Straitnes is by the which will be reflected in the bengeance is prohibeted, all ranguity is exercised in the to the transpections that have offended. Equitie has right worthy lettlement of interite to the ballance of instice, right wisely and fully thought. Correction is for to inhibite

of iustice, right wifely and iustly thought. Correction is to to institute and desend by the bridle of reason all errors, if any bee accustomed for to doo any eutil. Observance of smearing is a Justice to constraine any mortible

noyfible trangression of law 02 customes proutiged to the people. Judgement is by the which after his merits of demerits of any persons heard, is that hee have to ment or suffer death for his entil doing, or guerdon and reward for his benefits. Verity is that by the which any sayings or doings becreefted or she wed by approueable reason, without to adjust, diminish, or to make it any otherwise then it is.

OF FORCE.

Dece or for to have a fure and fledfaff courage among the abuerfities of labors and perils that may happen to come or into the which a person may fall. And the branches bee thele, Bagnificence Confidence, Tollerance, Reff, Stablenelle, Berleuerance, and realon. ABagnificence is a topous cleernes of courage, administring things laudable and magnistenciall, that is to lay hie and great. Confidence is to arreft and holde frongly his thought a his courage, by bumooueable constance among such things as be aduers and contrary. Tollerance is quotidianly or dayly fuffering and bearing the strange improvites and molests, that is to say persecutions opprovies a injuries that other folke do. Hell is a bertue by the which a lickernelle is atuen buto the thought of contemment of the buffableneffe of transforg chings and worldly vanities. Stablenelle is to have the thought or courace fledfaff and fure without caffing on divers things by any barring or changing of time of places. Derfeuerance is a bertue that effablifeth and confirmeth the courage by a perfection of bertue that is in a man, and be perfect by force of longanimity. Reason is a bertueby the which a man commandeth to do such things as be counselled and delinered for to come to the end, which a man knoweth to be good and btile to be done and had.

Deere endeth the flower of bertues, and how they be named and fignified in the tree figured.



How Shepheards by calculation & speculation know the xii. fignes in their course raigning and domining ouer the xii parts of mans body, and which be good for letting of bloud, and which be indifferent, or cuil for the same.

chap: xxii, ası 30 siolet eği el en içi el en

ender ende Diference of the articles of Julius to confession to confessi



Ome thepheards lay that man is a litle world by himlelfe, for likenelles a fimilitudes that be bath of the areat world, which is the, aggregatio of the nine thies

louve elements, and all things in the contained firff,a man bath tuch a likenes in the Arft mobile, that is the lou raigne faie, and principall parts of the great weald. for like as in his first mobile the Zodiahe is deuidedin rif parts by the rit. fignes, fo man is bunden to rit parts & boldeth of fignes, e= uery part of his ligne as this figure themeth. The fignes be thefe Aries, Caurus, Bemint, Cancer, Leo, Mirgo, Libra, Scotpie, Sagitarius, Capricomus, Aquarius, & Difce sof the which three be of the nature of the fire, that is. Bries, Leo, and Sagit= tartus, and there of the nature of the aire. Bentini, Libza, & Aquarius. And there of the nature of water, Cancer Scorpio, a Bif. ces Inbetiee of the nature of earth, Caurus Biego, and Capricoanus The first that is Aries gouerneth the beade face of man. Caurus the nech and throate bole Gemini the houlders, the armes, & bands, Cancer the breatt lines mitte, a lights, Leo the flothe the peart, a the backe. Wirgo the bel-IP, and the entraftes, Libra the nauill, the cospio the primie parts, the genitales, the bladdet, and the fundament, Sagitrarius

the thighes only, Capifcornus the forcesonly also, Aquartus the legis, a from the finers to the beetes and ancies, and pifces hat he feet in his bominion.

I man ought not to make incition, ne touch with youn the member gouerner of any figue. the day that the moone is in it, for feare of the great effu-Acn of blood that might happen, ne in imewife also when the Sunne is tuit, to; the banger and perill that might enfine,

Hereafter followeth the nature of the xit fignes.

Bies in good for blood letting when the moone is in it, faue in the part that it domineth. Aries

Acies hot and dry names of fice, and governeth the head and the face of man good for bleeding when the moone is fatt.

Caurus is cuill tot biteding. Taucus is der and colde, nature of the earth, and governeth the necke, and the knot under the throat, and is entil

for bleeding. Bemmi is euiti for bleebing, Cemini is bot and moth, nature of aire, and gonerneth the foodbers, the armes, and the two bands, and is cutt

for bleeding. Han in A direct right a. fixe com. Cancer is indifferent for bleeding. Cancer is colde and mopfi, nature of mater, and gouerneth the breatt, the flomage and the milt, and indifferent, that is to fay, neither too good noz too bad for letting of bloud.

Leo is ettill for bleebing. Leo is hot and Day, nature of fire e gonerneth

the backe and the libes and is evill for bleeding.

Tiego is indifferent for bleeding, mirgo is cold and dry nature of earth. and gouerneththe wombe, and inward partes, and is not good ne bery emill for bleedding. To an a man and and

Libra is right good for bleeding Librais hot and mort, nature of apre, and gouerneth the nauflithe repnes, and the low parces of the wombe,

is good for bleeding. All the bar bar sof so

Scozpio is indifferent for bleeding, Scozpio is colo and moyff, nature of water and gouerneth the membersof man, and is neither good ne bad for bleeding.

Sagittarius is good for bleeding Sagittarius is hot and day, nature of

me, and governerhebe thighs, and is good for bleeding.

Captioning is entil for bleeding Capticoung is cold and by nature of earth, and governetd the inces, and is entil for bleeding.

Aquarius is indifferent for bleeding. Aquarius is bot and mort, nature of aire and governeth the leggs, and is neither good ne entil for bleeding.

Pilces is indifferent for bleeding. Pilces is colde and mort, nature of mater, and governeth the feet, and is neither good ne bad for bleeding.

Aries, Libra, and Sagitarius, be right good. Cancer, extrgo, Scorpio, Aquartus, and Bifces, be indifferent. Caurus, Bennini, Leo, and Capricornus, be emil for bleeding.

A picture of the Philipomy of mans body, and the weth in what parts Last out in not to mobe frethou, as touch faith prouche not the course of any lique the nay that the moone is in it, for least of the occase fill-Arnothess thre angle inaspen, ne mithewife and which the Sillian is the color the danger and secul that might enfore,

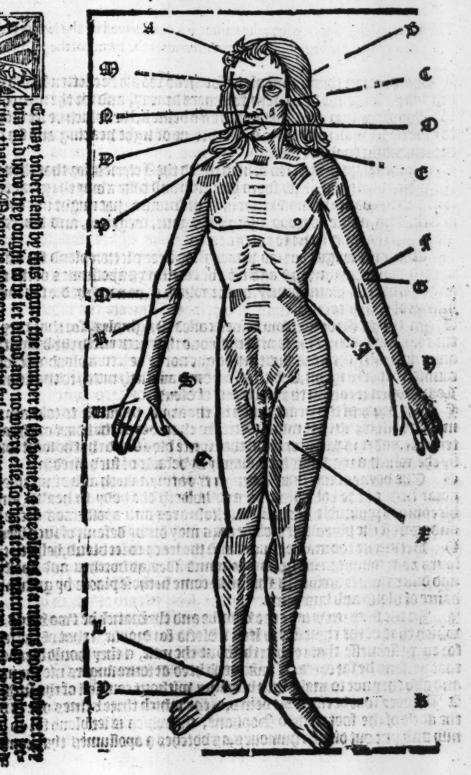
Hereafter followesh the nature of the xu figners. A Wice ir geod for blood letting when the moone is in it, falle in the part 4 - that it domineth.



The names of the bones in a mans body, and the number of them, which is in all two hundred eight and fortie. Chap. xxiiii,

Irl on the former of the bead is a bone that coverett the braine, the which Shepheards eal the Capital bone. In the faull be two bones, which be called parpetalles, that holders the braine clotes the deatt. Abore lower in the braine is a bone called the crowne of the bead, and on the one fide a on the other be two holes, within the which is the palis of roofe bone. In the pare behind the head be foure like bones to the which the chine of the neck holdeth. The bones of the note be two. The bones of the chafes be ri. And of the nether law betwo. Iboue the oppolite of the brains there is one behind named collaterall. The bones of the teeth be rre eight before, foure about. and foure budernearh. warp and trenching for to cut the mortels and there are foure foarpe, two aboue, and two bnberneath, whe called conines, for they relemble confes teeth. After that be 16 that be as they were hammers of grinding feerb, for they chaw and grinde the meate the which is eaten. and there is on enery five fouce aboue and foure buderneath, and then the foure teeth of laptence on each five of the chafts, one about, and one underneath. In the chine from the head bown wards be err. bones, called anota or formes. In the breatt afore feuen bones, and on every fiderii. ribs. By the neche betweene the head and the Coulders be two bones named the meares. After be the two thoulder blades from the thoulders to each elbow in each arme is a bone called the abintos. from the elbow to the hand on each arme be two bones that be called cannes. In each band be biit bones, about the palme be foure bones, which be called the combe of the hand. The bones in the fingers in each band berb. in every finger three. It the end of the ridge be the buckle bones, whereto be fallened the two bones of the thighes In each knee is a bone, called the knee place from the knee to the foot in each legge be two bones, called cannes of marow bones In each foote is a bone, catled the ancie of pinne of the foot: behind that ancie is the beele bone in each foot, the which is the lowell part of a man. aboue each foot is a bone called the hollow bone. In the plant of each be till bones then be the combes of the feet, meach of which be b, b The bones in the toes in each foot be the number of cuit. Two bone fore the belly, forto hold it fleedfall with the two branches. Two bo in the head behind the eares, called Deulaces. 100 rection not the bones of the end of the houlders, nor of the lides, nor timers little granders of bones, for they be comprehended in the number about la Thus endeth the Anotomic, and followeth the flubothomy.

Hereafter followeth the names of the veines, and where they rest, and how they ought to be letter bloud.



The names of the places where the vaines be, are shewed by the letters fer in the margent at the beginning of the matter after the forme of the picture.

A The beine in the infodelt of the forehead would bee letten bloud forthe ach and paine of the treat, and for feuers litargy, and for the mearine. 28 Iboue the two eares bening is two beines, the which be let bloud for to give cleare buderflanding. the bertue of light hearing, and for thicke

breath, and for doubt of meletry.

In the temples bin two beines called the Arteries for that they pant, the which bin leften blond for to biminth and take away the great replection a aboundance of bloud that is in the braine, that might noy the bead and the eies, andit is good against the gout, megrime, and diversother accidents that may come to the bead.

D umberthetopique be two beines that beene letten bloud for afichnes named the Degnamp and against the Swelling a apostumes of the chapat and against the Equipauncy, by the which a man might die fodamly, for

default of such bleeding.

E In the pechebeene two beines called Driginales, for that they have the course and aboundance of al the bloud that gouetneth the body of man, and principally the bead, but they ought not to be letten bloud without the counted of the furoron, and this bleeding analleth much to the fichmelle of Lenze when it commeth principally of blond.

I who beine of the heart caten in the arme, prometh to take a may but money of ill bloud that might burt the chamber of the heart of the appurtenence, and it is good for them that spiece bloud and that be work winded,

by the which a man may die fodainly by default of fuch bleeding. E great heat of the body of man, and holdeth the body in health, and this bleeding is profitable against the yellow ares and apostumes of the liver,

and against the plurise, whereby a man may die by default of such the ching.

Betweene the mailter anger and the leach to let bloud, helpeto the boliours that commeth in the storing and sides, as botches and aboliumes and divers other accidents that may come in those places by great about

dance of bloud and bumoury. In the lides betweene the wormbe and the branchbe two beins. of the which that of the right five is letten bloud for droppie, a that of the lett five for enery sicknesse that commethabout the will, a they bould he consider that persons be fat or leane, take good beed at source singers nie me incident and also they not to make such bleeding mithout consider of the lungion. It Judenery soot been time being of the which three beings one is briden the ancle of the soot stamps Sophane, the which is let bloud for in brings with and put out divers humours, as botches a spottumes that consider

about the ground said it profiteed muches women for to cause their men-Heightieto distrib, and to apertie emorophes, that commeth in the secret his cell and further other likes and many many profite and their secret

L Betweene the wrest of the soote anothe great the is a beine the which is leven blood to) viners licknesses and inconnenences, as the positiones, that is the positioners, and the present superaboundance of humours, and the blood ground be made within a natural day, that is to wit, with the licknesses as the patient, and before the feuer come on him, and this bleeding ought to be done after the corpulence of the patient.

An the Angles of the eies be two beines, the which be let bloud for the rednes of the eyes, or water that ruinet be continually, and for divers other licknelles that may happen a come by over great aboundance of humours advisored Angles for a parable of the company of the com

10.2 Procte beine plate end of the male is made a bleding, the which is good to part propeled face, is be red disps; pultiles, faight frabbes, and other infertious of the peace; that may come therein by the great replection and abound ance of planting no humours land it an affect against popeled notes, was better fendlable stances. It would be deloned to a stance and the second to a stance of the peace.

Dil Swithing nut in the igunumes befour theines, that is to wit, two as botte and root be taken, the white ballet blood for the chaffing and canner in the mouth and foregot backet buy and and any of the said any of the said any of the said and any of the said and any of the said and an

Die tresene che tip und obenfinne is a beine chat in letten bloud to give anewwere to them that have an entiticeal to one of the

Moligier armaine ber formedeines; afrhamhich the beine of the head is the Mynchethe the moment, is know the head is the third is of the liver, and the tolding from the militiar beine confined to the liver and the tolding the militiar beine.

To other in arthered taken in the arms, ought to bleede for to take armony flegteur teplection about dance of bloud that may among the head, the very pland the brains, and an affect hy greatly for transmit able heates, and succeeding by the brains and to blow to divers other licknesses that may fall by too great about dance of blowd. The beine of the milt, other wife called the low baine, should bleede as

gainst all sener revisions yand quarternes; and mought to be made a large a selle deepe wound then inaity other beine before frame of wind that it may nather, and for more inconvenience, sor seare of a line we that is buder it, that is made in a mount of the product and the second of the second

desugnation of the control of the co

de apermeine edictione migerierineilerh in peris letting of bloud that auaitrifgeonal againtitaide breptisanand apartainte and againti flumes, and mid

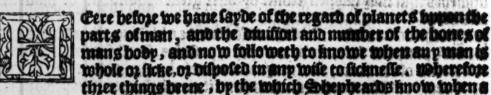
Ditters other lettings that commeth to the pappes and to the milt.

r In each thigh is a beine, of the which the bleeding anafleth against the bolours and swellings of the genitours, and for to anogo and drive out of a

mans body humours that be in the groines.

The veine that is buder the ancie of the foote without, named Sciat, of the which the bleeding is much worth against the pains of the haunches, and for to make depart and issue divers humours, which would assemble in the layd place, and anadeth greatly to women to to restraine their mensionality when they have too great aboundance.

Thus endeth the Anotomy and Flubothomy of the humane bodyes, and how one should vadetstand them.



man is whole or licke, or disposed to licknesse. It he be whose, to maintaine and keepe him, if he be licke, to learth remedie to heale him. If he be disposed to licknesse, to keepe him that he fall not therein. And to know each of the layde three things, the Shepheards put divers signes. Bealth properly temperance, accord, and equalitie of the source equalities of man; so hich be hot, cold, drie, and moysi. The which when the phe well tempered and equall, that one surmounteth not the other, then the body of man is whole. But when they be brequall and missempered, that one domineth ourse another, then a man is sicke, or disposed to sicknesse, and they be the qualities that the bodies holdeth of the elements, that they be made and composed of, that is to wit, of the sice heate, of the water cold, of the ayre moist, and of the earth drie. The which qualities when one is disordered from the other, then the body is sicke. And if that one destroy the other of all, then the body dyeth, and the soule departeth.

Signes by the which Shepheards know a man whole and well disposed in his body. Chap. xxv.

The first signe whereby Shepheards know a man to be subole, and well disposed in his body, is when her eareth and drinketh wet after the convenance of the hungerand third that her bath, without making excelle. Also when her dispeteth lightly, and when that that her bath eaten and drunke empetheth a greeneth not his stomach. Also when he treleth good sawur a appetite in that he eateth a drinketh Also when he is hunger and thirty at the houres that they ought to eate a brink. And when he microfeth

him with therey folks. And when they play gladly any play of tecreation, with fellows of merry comage. Also when he playeth gladly in fields and woods, to take the tweete atte, and theorem meadowes by waters lives. Also when he eateth gladly, and with good appetite, of butter, theele, flawnes, without leaving any thing in his diff to lende to the almethods. Also when he frelesh him light, a that he walketh wel. Also when he frelesh him light, a that he walketh wel. Also when he freezh him light, a that he walketh wel. Also when he freezh him light, a that he walketh wel. Also when he is netther footat aoz rooleane. Also when he hath good colour in his face, a that his wittes beene all well disposed for to do their operations, as his eyes for to see, his earrs to heare, his nose to smell, as And thus we leave off the contenance of age, the disposicion of the body, a also the time. A forher signes a spepheards to know the signes of health.

Signes opposite to the precedents, by the which Shepheards
know when they or other beene sicke.

Ith. when her may not well eate, he offine, by that they have none appetite to eate at dinner of supper, of when he findeth

THE SHOP IN SHIP WAS A SHOP OF THE SHOP

ino tauour in that he eaterh a drinkerh. Op that he is hunger a may not eater, when his digetion is not good, or that it be too long. Also when he goeth not to the chamber moderatly as he ought to do. Also when he is heavy and sad in toyous companies, when tickness eaterh a man to be thoughtfull. Grendlably, when he may not lieve not take this rell aright a at one houres. Also when his members beene beaux, as his head, his leggs, a his armes. And also when he may not walke easily dightly, a that be the weth not often, a his colour is pale a pellous or when his wies, as his eyes, his yeare s, a fother do not kindly their operations. In the wite, as his eyes, his yeare s, a fother do not kindly their operations. In the wite when he may not labour a transi. Also when he for gettern lightly that which of necessity ought to be kept in memory, a when the spitteeth often, or when his notetheils aboundeth in supersuous humours. And when he is negligent in his workes, and when his self is blowne or two leant the visage in his leaged, or his feete, or when his eyes be hollow.

and who that put h most of the tolerate signer, most is siche.

2. Of our comment of signer almost semblable to them about aid, and sheweth the comment of signer almost semblable to them about aid, and sheweth the comment of a street and a street are signer. Chap, any in the signer as a street are signer as a street are signer as a street are signer.

in his head. Thele beene the liquies that liquifieth a man being in lichnelle.

This plettion of eall turnours, and disposition of sickness, after the opinition of Bhephemos, the which replection is known bow to purge the case

layd humours that they ingender on licknes, whin broken by the lignes that followeth. Hirl when a man bath over great rednelle in the face, in the handes, or in the naties, having also the beines full of bloud, or bleede too much at the note, or too often, or have paine in the forehead. Also when the eares foundeth, and when the eies water or be full of gum, and have the billy is long resolute and lare, and when one bath the light troubled, and eating also without appetite. And all the other lignes before saide bin, by the which one may know the body entil disposed and have in it corrupt humours, superfluous and entil

Thus finish the signes, by the which Shepheards know when they bin whole and well disposed, and other signes opposite, by the which they know when they beene sicke of earli disposed.

A division and regime of time, of the which Shepheards vieth, after that the

Di to remedy the acknelles and infirmities that a man hath, and to keepe him from them that be doubteth to come. Shep.

beardes fay that the time naturally changeth foure times a peare, and so they beuide the peare into foure quarters, that is, user, Sommer, paruell, and winter. And in each of their quarters they governe them as the feafon requireth to their mindes, and the better it is for them . And as the feafon changeth. to change they their manner of living and doing, and tay that thanging of time without taking good beed, ofte ingenozeth infirmities, for that in one time behooveth not to ble some meats that beene good manothertime, as that bled in winter is not good in fummer, and to of the other featons. And forto know the changing oftime after the farbe parties , they confiber the courte of the funne by the twelue fignes, and fay that enery of the faibe foure quarters and leafons bureth three moneths, and that the funne palleth by three lignes, that is to wit, in prime time by Bifces, Aries, and Caurus, and thefe be the monether, february, March, and Aprill, that the earth and trees retoyceth and chargeth with greene leaves and flowers, as frisa pleas fare to beholde. In fummer by Gemini, Cancer, and Leo, and the monethe bin Day, June and July, that the fruites of the earth groweth and ripeneth. In hartielt by mirgo, Libia, and Scorpio, and the monethabin In guft, September, and Detober, that the earth and trees bilchargeth fruites and leaves and that time each felleth and gatherath the fruites. In winter by Sagitarius, Capzicoznus, and Aquarius and the moneths beene Rouember, December, and January, that the earth and trees beene as dead and buclothed, of leaves, fruites, and of all greennelle. Wher the which foure leasons Shepheards denifith the time that man may live in four

ages a swout is from this age and becrepyte, and bin like ned to the foure fealong of the yeare: That is to wit, youth to Payme time that is hotte and mort, and as the heards and trees of the Earth growe, to dooth War in pouth buto arb peared grow of bady in frength. beauty, and bigor. force is libered brito function and dry, and the body of mants in his force and bygos, and entrypein but a 16 peaces, age is compared to the time of Harnell del and are that man leaueth off growing and feebieth, and thinketh how to gather and fare for feare of Default and need when as he commetin to flomping age, and dureth to this yeares. Decrepite is tifiened to the leafon of pointer cold and humide by aboundantice of colde humours, and default of namicall best, in which time man spendeth that which he had gathered and kept in the time palled and if he have wated nothing, he abedeth poore and naked as the Earth and Grees and dureth buto luit. peaces of more a Daime cime is for and mout, nature of avec, and complaction of the languine. Sommer is bot and dere, nature of fuze, and cont. pierion of choleriche. Daruelt is cold and day, nature of earth and complerion of the melancoly. Winter is cold and morth, nature of water, comple-tion of the Regmentiche when completion is well proportioned, it feeleth it felf better disposed in the time semblable to it, then it doct in other times. But for that energman is not mel complexioned, they ought to do as thenheards op, that is to take regiment to beene themfelues after the feafons. and governoth them by their enliquements and trachings, which they ble in every quarter of the peare to line the longer, milelpen, and merrily.

Theregiment for Prime time, March, Aprilland May,

To Prime time Shepheards beepe themselves meetly well clothed, not over cold, not over hot, as with lynsie wolfy, doublets of Justian, and gownes of a meetly length fursed wyth lambe moth commonly. In this time is goodletting bloud to anothe the entil bumors that were gatheted in the winter time. If sichnose do bayen in Prime tyme, it is not of his nature, but proceeds the of the homours gathered in the winterpassed. Prime time is attemperate time to take modicines for them that he corporate and full of thick humours, to punge them. In this tyme they ought to east light meach in tich do refresh, as chickens his with beringer, borges, decis, solides alsoges, egges in maone thine, toches, pearthes, picaletts, and also falls. Drinke remperate wine, heere or ale, so that they be pled, and an our weet weet for in this time all weet things ought not to be pled, and among home a generall rule of cultoms for all seasons that actual try, much against all informities and sithmess, that is, not to be see hy a petite for eating, and never to eate without hunger. Also they say that all manner of seeps and sithmess, that is, not to be seep that all manner of seeps and sithmess, and if they be sodden, to have of seeps and sithmess, and if they be sodden, to

broile them on a gredgion, or on the coles, and they bin the more whole-

The regiment for the time of fummer, Tune Inly, and August 10

Be thepheards in fummer bin clorbed with liabe wowies, and finale, their hirts and feets that they lie in be linnen log of al clothe it is the coldest. they have bublete of file of fevor of cannas mannerly mabe. and they eate light meates as shicking with berinvie bond batts rabbers. dettule,purlelaine,melons, gowrdes, ticumiers, peares, plumbs, and luch filh as are aloze named And allo they eate of meats that do tereth allo the eate little and often they breake their fall or bine in the morning before the funne arife, and go to lupper ere it Deftend, and they eate often of the aboue faid meats, and fower fer to give them an appetite . They eate but little fait meats, and retraine them fro fratching, they winke of tres water fodden with luger camby, and other refreshing waters, and they bo it alway when they be thirty, faue only at dinner and fupper time, and then do they Dainke feeble areene wine finale beere, or fmail ale. Bifo they beene them fro ouergreat travel of buerlosting themtelue s. for in this time is nothing grienonfer than chaing. In this leafon they efthew the company of momen, and they bath them oft in cold waterto all wagethe heat of their bodies inforced by labours. Alway they bage with them fugarcandie, or other lugar, whereof they take little and often, and ech bay in the morning they bo force them by coughing and witing to bopde fleumes, and bopde them aboue and below the beff that they can, swall their bands with fresh water, they amouth and blace.

The Regiment for Haruelt, September, October, and Nouember.

Article warmer. In this featon they be diligence to purge and cleuke themselves, bleeding also to remper the humours of their pobles! Jose it is the contagious selection of the years, in the which persons infirmatics happen, and therefore they eate good and wholsome toods, as diving hennes, young pigeous that beginne to die, and divine good wines, and other good drink as without making excelle. In this section they celtaine eating of stuffs, so, it is a dangerous sealon for agues and they see the had never ague that never eat fruit. In this sealon they drinke no waster, and they put no part of them in cold water, but their hands affect. They become their heads tro cold in the night and morning, and see not in the moone time, and refraine overgreat travell, and endure not too much humger, no thirth, but eate in due season, and not their makes be full.

Such all as the first area of produced from 1911 and at Children with to 1914 and

The regiment for Winter, December, Ianuary, and Februarie.

De Sberbeards in winter are clothed in thick gownes of rough cloth hie horne wel furred with fore for it is the warmelt furring that is, and cats, connies, lambes, and hiners other thicke Se furres that be good and wholesome. In the winter spepheards do eate biefe. pozlie. brawne of barrs, hindes and all kinde of be= nifon, partrices, felants, bares, formles of the river, and other meates that they lotte bell: for that is the leafon of the yeare that nature fuffreth greatest plenty of biffell for the naturall heat that is dramen within the body. In this feafon also they beinke oft from mines after their complexion bastard or Dlep. Twice or thrice in the weeke they ble good frices in their meates. for this is the whollomest fealon of all the yeare, in the which chanceth no licknes, but hy great excelle and outrages Done to nature, 02 by euil gouerns ment . Shepheards far allo that Drime time is bot and movit , of the nature of apre complexion of the languine, and that in the same leason nature reforfeth, and the pozes open, and the bloud foreades through the beines more than another time. Summer is hot and Drp, of the nature of free, and complexion of cholericke, when one ought to keepe him fro all things that procure beat all excelle and bot meates. Paruelt is cold and by, of the nature of earth, and complexion of melancholy, in the which time one ought to keepe him fro dorng excelle moze than in other times. But winter is cold and moit of the nature of water and complexion of fleumatike, then quant a man to heepe him warme and meanly to live in health.

Dere is to be noted, that a man is made of the foure Elements, of which one hath domination alwayes about the other: and that man on whom the fyze ruleth is faid to be cholerike, that is to fay, hot and daye. He on whome the ayre bath rule, is faid to be fanguine, that is to fay, hot and most He on whome the water bath governance, is faid to be cold and most, that is to fay fleugmatick. And he on whom the earth raigneth, is faid to be melancholy, that is to fay, cold and dry. Of which Complexions, more thall be spoken in

the beginning of philonomy.

A regiment of shepheards of certaine things good for the body of man, and of diuers other things opposite to the same. Cha, xxviii.

Good for the braine.

Imel the latter of mulke, and of quibyles, of camamel, to drinke wine measurably, not to eate too much lage, to couer thy head, of the washing of thy hands and seete, measurably walking, measurably sleeping, to heare sweete norses of Ministelsey or singing, to eate mustard and pepper, to finel the red role, and wash thy temples with water of red Roles.

Emill

Euill for the braine.

All maner beaine of beaus, gluttony, deunkennes, late supper, to seepe much after meate, coerupt agre, anger. beauines, to becover thy beate, to eate softly, too much heate, too much waking, too much waking, milke, cheele, nuts, to eate ere thou be hungry, bathing after meate, ontons, garlike, great notice, to smell to a white rose, and much strring.

Good for the eyes.

The red rose, berunine, rem, fenell, salendine, enfrage, pympernell, oculi
Chisti, to plunge thine eyes in cleare water, oft to looke on greene colour,
measurable sleepe, to looke in a fayze glasse, oft to wash thy hands and feete,
make the slomacke well dessed, and to looke oft on gold also.

Euill for the eves.

thowder garlike, onions, hunger, leekes, waking, and winde, hot appe, colde appe, drunkennelle, gluttony, milke, cheefe, much beholding of bright things, af well white as red multard, anone to fleepe after meate, too much fleeping, too much waking, too much letting of bloud, cole-wortes, smoake, all thing that is peppered, lechery, and hot type before the fight, eufli baken bread, duff, too much weeping: all this is eufli for the eyes,

Good for the throate.

Pony, lugar, butter with a little lalt licoras, to impre foit egges, Ilope, meane maner of eating and drinking, and lugarcandy, this is good for the throate.

Euill for the throate.

Mustard, much lying byon the breast, pepper, anger, all stred meates, and all things rosted, lechery, much waking, too much rest, much drinke, much thirst, much running. Smoake of insence, olde cheese, heate or colde, and all sowre things are naught for the throate.

Good for the heart.

Saffcon, bozage, laughing, iop, mulke, clones, galingale, nutmegs, the red role, the biolet, lugar, maces, before all other things.

Euill for the heart.

Beanes, pealon, leekes, garlike, ontons, heautnes, anger, dread, too much bulinelle, travell, to drinke cold water after labor, evil tibings.

Good for the stomacke.

Red mints, red roles, cumin, lugar, lage, worme wood, calamite, to bomit enery quarter once, great hunger every day, to fland after meate, and often walking after meales, every cold thing, galingale, nutniegs, bineger, pepper, and measurable fleepe.

Euill for the stomacke

All sweete things, for they make the flomacke to swell, mits, old cheefe, milke, hony, marow bones that be not well soden, to eate ere thou be him-grie, to eate many sorts of meates at one sitting to drinke or thou be a thick

to cate bread that is not wel baken, and al raw fleth, flinken, heufnelle, and bien ricugbining rateautente flowping falling and all fride meats, destruch bacutigatier meace, and too much calling, ear when thou art o mer le come come con la contrattante al milhe of beatte is enill faue ot goats. sometry and wrates For ach of the wombe.

Calerraofie zeine and Corpein wood, and eate it with late falling when thou are afrequinte militarifation small door arrising the

none if the red fat and the liver of land

Tains and intermed mile comie, and fampe it, and dainhe it with wire or ale nine daves or more, and he chall amende.

allato ton antifortationabout amans heart then

Take the tupce offenell and war, and feeth them both togither til that it be hard, and twe to ar leven and miome, and it thall award forme. For hardnesse of the wombe.

Cake two fponential the inice of pure leaner, and brinke thereof three times on the daylandehon mait be to bole. don as wall us?

, 2011 10 1897 Forwinde in the from acker 111900 to

Cake cumin, anobese te to powder, and mingle it mith relibe with dinke it last at night three daves, and he shalbe whole. .si Forthe dropfic dial of a con 2300

Take chickweeder rivellets, ale and atemeale, and make pottage there. with, and ble it nine bayes, and energy day fresh, and he shalbe whole.

> entethou with lance, space set an expense. A good drinke for the Peffilence

ed traislance interf & hare trainer, for the pedilence take and wath cleane a Lilly cootes boyle it in white wine, till the one willebe malled and then after tethe fiche to drinke, and he thall breake out full of bladders, as he were brent or fcalded with hotte water, and they will be and the beston ware then whole,

Care borow wears, take good heed hereto. Hereafter followeth the four elements, and the four complexions of man, and how, and in what time they raigne in man. Chapixxix.

Diriy taquirin ance dead; bear not todo, Tre Wire. Carth and mater. The twenty foure hours of the day and the night enlerh Samquine, Coleriche, Abelancho-Liche, and flegmatiche: Sire houres after midnight bloud hath the maisserie, and in the fire houres afore noone choiler raigneth, and the houses after momeraigneth melan-chologistethe history afore infonight raigneth the flegmatine.

Thus endeth the fories elements and the foure complexions of man.

Doe mie lieiong. for mone adueility, Here followeth the governmer of health: Chaptaxx.

Bich with little, content with fulliflance.

mbbo



Ho wil be whole, and heek himlelfe from ficeand relift the fivoke of petitience, i music (neither the petitience). The wicked ayre greather the prefence of infect places raufing the biolence.

Dinking good wines of hollome meatstake in the voel's Smell (weete things and to; the befence, while blacked and either the miles blacked and

with boyde stomache, out ward thee not breite,
kising op early, with fire have instanced a qui add and the Belight in gardban, for the great sweetness. A crop as the Go be well clad, so thy diligence,
keepe well thy lesse from inconvenience and autically finite was ne backes no solvente thoumake. A strong appening of the pores, this both great offence,
that is in cleane agree and estrem the units blacke.

Cate no taw flesh for no greedinalle,
And from fente heepe thine abilinence,
And from fente heepe thine abilinence,
And from fente heepe thine abilinence,
And from with lauce, spare for no expense,
Accident bineger, and the influence
Of holesome spices I date budertake,
The Porrow fleepe called golden in Antence,
Oreat helpethagainst the miss so blacks.

For health of body, cover from cold thy head,

Cate noram meats, take good heed hereto.

Drinke hollome wine, feed thee on light bread,
which an appetite rife from thy meat also.

With momen aged fieldly have not to bo,
whom thy seepe, brinke not of the cuppe.

Glad toward beb, at morrow both two,
and ble never late for to suppe.

And if it to be, that leaches to ther faile, Then take good beed, to be thingutipes, the composate biet, temposate travaile, the malicious, for none advertify, whether it trouble, glad in powerty, with little, content with fulfillance.

Cettes

Rener grudging, mery like thy degree, If philiche lache, make this thy governance,

To every tale foone thou no cridence, He not too balty me fodainly bengeable.
To pooze folke do thou no biolence,
Conteste of language, of feeding measurable,
Infeeding gentle prudent in daliance,
Close of congue, of more not decemble,
To say the best set alway thy pleasance.

Dane in hate mouths that bin double,
Suffer at the table no detraction,
Dane delegate of folke that make trouble,
Difatte rannours and abulation;
Institutive place fuffer no dividion
Institutive bouthold to that cause increase
Of all welfare, prosperity, and forlon,
unith the neighbours line in rest and peace.

De clerip, glad after the effate,
passe not the bonds, keepe the promise view,
with three folks be not at debate,
pick with the better beware forto strine,
Against the fellow no quarrell cocontiue,
with implicate to strine it were shame,
wherefore I counted, pursue all the life,
To live in peace, and get thee a good name.

fice at morrow, and toward bed at eeue,
Against mists blacke, and ayre of pestilence,
Betimes at service, thou wait the better cheeve,
first at thy rising, to God do reverence,
while the poore with entire diligence,
On all needs have compassion.
And God hall send grace and instrume,
Thee to increase, and thy possession.

Somer na furfeters in thy house at night, wate of suppers, and great ertelle, of nodding heads, and candle light,

数 4

Of



District at morrow and sumbering toleness, which of all bices is cheefe protectively of all bices is cheefe protectively. The property of all bichaifty exile the militally, around that is to say bice playes, and bayarboms.

After meate beware, make not too long fleepe, Dead foote, and flomacke preferre are from cold, We not roopenfine of thought take no keepe.

After thy rent governethy houtbold, Suffer in time, in thy right be bold.

Sweare none other man to beguite,
In ponth be justy, and fad when thou art olde,
20 worldly for insteth but a while.



Dire not at morrow before thine appetite.
Cleare agre and malking maketh good disgestion,
Betweene meales drinke not form forward delight.
But thirs or transfle give thee occasion.
Durtlast meate both great opposition.
To feeble stomackes, when they cannot refraine,
fro thing contrary to their complexion.
Di greedy hands the stomacke bath great paine.

Thus in two things fiandeth all thy wealth, Of soule and body, who lift them fue, Adderate soode ginether man his health, And all surfets then be not reschere, and charity to soule is bur.

This receit bought is of no pothicarie, of Adder Anthonie, not of Addier Quel.

To all indifferent riches dictary.

THE STEEL STATE OF THE PERSON OF THE PERSON





Menique creatorem nefen iniqua funna:
Entretum toto lingua crueffigiar oche,
En iterum patitus dira flagella deus.
Factorem factura funn filmulantque tyrannum,
Delectis factis delerit orba funs,
Inde fames venit, inde discordia regum,
Inde cananeis predatibulque fumus,
Inde premit gladuis carnalis frimualem,
Et vices conuería spritualis eum,
Hinc subitos Atropos predatrix occupat artus,
Nec sinit ve doleat penitet arque miser.
Intervides igitur quam recta ligarinna nectit,
Immundus mundus hec duo verba simul.

estion and a Chiesendethebe philiche and regiment of beateb



Cœlum celi Domini terram autem dedit filishominum. Non morrui landabunt te Domine, neque omnes qui delcendunt in infernum. Sed nos qui viuimus Benedicemus Domino. Quoniam videbimus cœlos tuos opera digitorum morum, lunam & stellas quæ tu fundasti. Quia subjecisti omnia sub pedibus nostris, ques & boues ynjuersas, insuper & pecora campi, Volucres cœli & pisces maris qui perambulant semitas maris. Domine Dominns noster, quam admirabile est nomen ruum in vniuersa terra.

Here followeth the Shepheards Aftrology. Chaparaxi, I sersyou and arbaum a boomen I

Hinc falmos Acropos cred a Acroconses creas

Ho that will as the pheards that keepeth theepe in the fieldes without knowing any letter lane only by fome figures that they make in little tables of mood have knowledge of the noonings and properties of the heavens And divers other things contained in this prefent compost a Balender of thepbeards, the which is extract a compoled out of their balender a put in let-

ters for that each may compaile & know as they the things about faith first one oughe to know what the figure is, the dispolitio of the world, the miniber and order of the elements and the moouings of the Thies appertaineth to be thromne of enery man of free condition and noble engin. for it is a fante thing delectable, violitable, and honell, and there with it is necellarie to have divers other knowledges, in especial for the Afrology of Shenbeards which the weth how the world is as round as a bal and after wifemen far there is nothing foround as it. for it is rounder then any thing arrificiall and moseoner in this world we ke nothing, he never hall that is to just and egall round as it felte is, and is composed of the heaven and the four elements in five puncipall parts. After that a person ought to know that the earth is in the middle of the morld for it is the beauteft element apporthe earth is the water or the featbut it concrett not al the earth to the end that men and beaus maplice therein, and the part that is bucotiered is called the face of the earth, for it is as the face of man, alwaies bucoursed, a the part that is coursed with water is as the body of man that isclothed and hidde. On the water is the aire that incloseth the earth and the water, and is divided into three regions, one is low whereas inhabit teth bealts and birds, another meane whereas bin the cloudes, the tobich mehrtil the imprellions, as lightnings thunder, and other, ais alway colb: the third is the bighell. whereas is neither wind noz came, noz tempell, noz other impressions, a there be some mountaines that attaineth buto it, as is Dimpus.

Colorn

Olimpus that reacheth the higheli region of the appeared the element of inconnecty but the Chiesand the elements luftaineth the Chiesa as the multers or beames luftaineth a poule Offich mountaines is one in Afrike manied Atlas.

ni Afred timbis the element of fire that is neither flambe ne coles, but is sprantent inmitible. fog tipe great brighenelle, for lo much as the mater is more cleare and light then the carris, and the agre more cleare a light then the water of fo much the fire is more cleare, light, and fay zer then the apre, and the Chies in equipolent bin clearer, lighter, and fagrer then the fire, the which turneth with the moonings of the heariens, and the nert region of the agreate, to the which is ingendered comers, the which bin called hars, for that they bin ibining sub maoneth as flares. After the laving of fome Shepheacos, the are is mulable, for his arbeilty and not for his clearnes, for as much as a thing is more cleare, of to much it is the more bilible, for we fee the thies well, but not the fire, for it is overmuch more fubtile then the appetrates mulible, for the fame cante the earth of the baser bin thick, and theredie they bin buildie. The Cutes dia includes property beautifue light, hard resolt, desceine partie, but he told tweete introver colour he forme, ne flich other qualities, lake the the they out both beaut, for the print cause beate bere beneath by their lights, most both and manutes in beat my color beat by their lights, most beat sale and manutes in beat my color barely travely for they may not be almost subject to the partie. properly colours of light in some parts, and bin thick, as bin the parties of the flarres. In the which there may no flarre ne other party be adufted and put 19 not home may be diminished in takin oneyand the may netther increate, ne ware lette, not be of other figure then round, ne they may not change, ne payte, ne wate oth, ne he correlimped, ne altered, but in light onely as in time of the ecliple of the Sunne and Boone, ne they may not sett and Cand Cill, ne turne any other wages, later ne fooner, in part, ne in al, ne behaue them otherwife, then after their commo courle, but my mira. cle diuine, and therfoze the flarres and thies beene of another nature then the elements a the things of them composed, the which bin transmutable and corruptible. The elements and all rungs of themesonyofed, bin enclosed within the first thie, as the police of avenue is inclosed within the white, and the irit like is inclosed of the record, and the licit like is inclosed of the record, and the licit in the fourth, and lood the others. The wiffine next the elements is the line of the moone, we refer the the of mescape and sent is the line of the moone, we refer the the of mescape and sent is the line of the moone. after it of Saturne. And thus beene the Thies of the planets after their ozder. The eight thie is of the tarrs fired, and beene called fo, for that thep moue moze regurely, and after one guile then the planets do. Then aboue that is the first mobile, in the which nothing appeareth that Shepheards may fee. Some thepheards fay that about this ix. The is one immobile, for it turneth not, and about that is one of Critall, over the which is the thre imperial.

imperiall, in the which is the rhome of God, of the which fair Shepheards ought not to speake, but onely of the first mobile, and that it contains the all together called the world. Of one thing they matualle much that is, how God hath distributed the sars, that he hath put none in the ninth said in that put to many in the eight said the path put none in the ninth said in each of the other level but one onely, in calling the sumbered, and the moone startes as appeared in the side of the createst in the said and the moone said and the said and th

to as much es as he go en the fire, of to tie cure much more that the circus

the persons of the core of the constant and the constant

atthe flarre at the Limited flarre man starre necessory he abilities and plarre of the months and plarre of the months of the mo

aline behance eigen at he with the active right of a court, in part, no in aline behance eigen at his discretion court, but inputities at being and a court, and at a court and the state of a court, and at a court and the state of the state of a court, and at a court and the state of the state of and court, and a court and a cour



Ome movings bin of the skie and planets that exceedeth the binderslanding of thepheards as the moving of the firmament, in the which bin the starres against the first mobile in an hundle died peare one degree, and the moving of the planets in their exclipses, of the which how well the Shepheards be not ignorant of all, yet they make no mention here, for it sufficeth them onely of two, whereof the one is from orient into occident about the earth, and from occident in the orient, bnder it, that is called the diurnal mooning, that is to say, that it maketh from day to day, extist, houres, by the which moving the ninth skie, that is the first mobile, draweth after, and maketh the other skies to turne that bin binder it. The other mooning is the seauen planets, and is from occident to orient about the earth, and from orient into the occident binder it, and is contrary to the sirst, and beene the two moonings that

Shepheardsknowledgeth, and how wel they bin oppolites, pet moue thep continually, and bin pollible, as it is the wed by erample. If a thip on the lea came from orient into occident, athat he of his owne mouing went in the thip foftly toward orient, this man Gould moue a bouble mouting, whereof one thould be of the thip and of bimtelle togither, a the other thould be of his owne mouing, that he maketh foftly toward ozient. Semblably the planers bin transported with their thy from orient into occident by the diur. nall mooning of the first mobile, but latter and other wile then the fixed flarres, by that that each planet hath his proper mooning, contrary to the mooning of the flarres, for the Moone maketh a courte lefte in a moneth a= bout the earth, then a flar fired, & the funne a courle leffe in a yeare, a the other planets in certaine time, each after the quantitie of his mooning. Thus it appeareth that the planets more two mouings, some Shepbeards Suppose by imagination that all the thies ceased to moue by the dayly mouing, the Moone would make a course in going from the occident into the ozient,in as much time as lafleth now groif. Dates and eithe boures, and ABercury, Menus, and Sol would make in manner courle in the space of a yeare, and Mars in two yeare of thereabout, and, Saturne in thirty yeare or there about for now they make their course or revolutions, and accomplich their proper moungs in the time here named. The proper moungs of Planets is not fraight from occident to orient, but it is as live way, & thep-

heards fee them fentible, for when they fee the moone before a ffar one night, the fecondor third night it is behind, not firaight toward orient, but that be drawed one time toward Deptentrio a another time toward Adidday, and this is because of the latitude of the zodiahe, in the which be the twelve figures, buder whom the Planets rataneth.



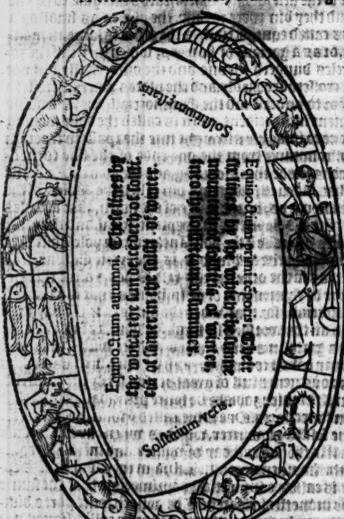


Of the equinoctiall and zodiake that be in the twelve skies, that containeth the firmament vnder it. Chap. xxxiii.

M the concane of the first mobile, Spepheards imagine to be the Metro effete sand they bin there royally, the one is as imail as a the other is called equinoctiall. a the other is large, in manbrafie and epete emo circles digioeth theone and the other egally, but not Ataintit for the 300 fake croffeth crookedly, and the places where it croffeth bin taio Equinoctials. for to understand the Equinoctiall. we fee fentibly all the fire furnettow ozient into occident and it is called the daily moning of brismall, then onabe one to imagine a fraight line that palleth through the middle of the entity, comming from the one ende of the thie to the o= ther:about the whithline is made this moduling, and the two endes beene two populs in the thy that modueth not, and bin called the Poles of the world of the which one is over bs, by the nacre of the north, that alwaies appearery onto os, and is the Pole Artike or Septentrional, and the other is briber the earth, alwates bio called the pole Antartike, or pole Auftral, in the middel of the which pole, in the art mobile, is the crecle Equinoctiall egally before in the part, as in the other of the faid Boles, a after this circle: 15 made a measured the daply moduing of revisit boures, that is a natural bay, and it is called, equinoctiall. for that when the fun is in it, the day a the might binequall through all the world. The large Zodiake ag laid is in the fitt mobile, allo it is as a gyrole manerly figured and fet with Amages of flores intraited whichly and well compoled, and bet with fired flarres, as topining carbuncle of prectous gems full of great bertue, let by the militelle, tight nobly about ned that the which sodiabe be foure ptincipall points that Diufoeththem equality in foureparts. One is bie.called & foldice of fummer, another is low, talled the folitice of winter, which is when the fun is ente t coin Capzicozne, then it is the fortest day of winter and men cal it equiportiall of harnell that the funne entereth in Libra, in the moneth of September. Ind the other is called equinoctiall of primetime that the funne entereth in Dries in the moneth of Warch. The whych foure parts biuf-Deb each in iff. equall parts, maketh twelve pares, that be called fignes, na= med Aries, Caurus, Gemini, Cancer, Leo, gairgo, Libra, Scorpio, Sagittarins, Capricornus, Aquarius, and Pilces. Arles beginneth in the Equi-moctfall, and croffeth the zodiabe. A when the lunne is there, it beginneth to decline, that is to lay, approching Septentrion, and toward by it extendeth to the opient Chen is Taurus Lecond. Gemini the third, and lo of others withe figure hereafter he meth. Also every figure is divided in 30 degrees, and every degree divided by the diministratives for Sopopheards, and it named the conditions and

en enefelt meour, and that it be right buder the nadroof the funne, when it is Celips

H crefolloweth the flory of the twelue fignes Chap xxxiii.



C Depheardes knowe doeth a fubeile hariation in the thies, is fortmee flare fired be not bn der the lame die that they were creared because of the mooning of the firma. ment, the which been against the first mobile in an kundzed reare of one bearee for the which mutation the Connemay have other regard to a flarre. and other figuidention then to bad in the tinu palled and allo when the books were made, for that the flar back banged his degree or iane buder which it

Ind this aften times cauleth them that make Prognatications and indomental comming to tagle,

This bin narrow and triall, ercept the rodian, which is large and contained in length three hundred and it revent the rodian, which is largenes t well and the which largenesse is on the one figure, and the off the other, and this diminor is made by a line named ecliptyles, and is the map of the hunne, for the funne never departity by the planets beene almose out the one figure, or of the other of the rodians, but the other planets beene almoses out the one figure, or of the other of the figure, and the head of the radial of the page. It is the three when they beene the head of the radie of the Beagon, as the Spoone, that wallety trutte is a moneth, and it happen when it remembers the strength of the funne, and it happen the full moone, and that it be right by the nady, of the funne, it is generall Eclips, and if it be but a part, it is not feen: when it is Eclips

ention of the depression of the about the constance of the depression of the depress

alog of the men sireles distributed and the distributed the control of the contro

commented bin errift degrees, there be from the pole but o the equipoete Meridian is a great circle imagined on the thirthopich pullething the the marking the point of the finish different the adapth empth A sayou and when the functional period from Driens who that is midday, and the resent is called the right, and the halfe of that the flore authoria abe other and are the point of sile appolite en Fenysh: and to ben the hinne to give the buff of smidnight and if a manga to maid agient of airib ent. Resident and the refore to surface and buy to them that be ioned geto Adecadian and therefore to in foother unindered them that the many Aresto, them so other sit a most Count Will; him meridian in one fit, After an equally military as Arestotion, thus if thee fitter her hath other ength, and thele two sixtless exollection early out has a great circle that infoeth the part of the faie that we fee from that we fee not. And Shep seards fay, that if a man were in a plaine country, he hould fee fully balle of the late, which they cal their emilibery, that is to fay, half fpheare, s optopis to pring night to the earth; of the which within the entrie is the middle, and is the place in the which we bit thus earth is alwairs in the me place to another he in in the other places against the sky of hard other orberanilen, all ortion is right ather oblide: They have right is ablicable their serven in right is ablicable their serven in right all for their serven in right and bimbeth the equinoctiall, Din such wife that stone of the poles of & appined inder it, but they that habit Althanes bett oxifon oblines for their one deprime than this to that there is also before the court of the standard to the standard t chat zenyaba de the season set en the constant and the season an munali or the co coundnette of the fates, and also of the Deridian circle, lith it palleth by the poles, and croffeth the Equinoctial directly. Example of the oxylon of Baris after the opinion of Shephenros woner the which oxilon they lay

off historic data is supervisived line commercial and for the soft historic data is supervisived line commercial and points of the soft data is supervisived line country and provided the country of the

C'un great circles himonete miegrained covers dua vinidernete thies informe egali parts, and croffeth themselve diserve, obe vie pallely by the poles of the world min by the troe foldices, and the other by the poles after and by the smoleguind origin a Cheffull finall steels the called the elvels As the because of the policy obtains about the pole Active and her like is so bis opposite anamed a be circle Advancing and be other even bee handed Circ ies, the one of funnat, and counties of white of firm mierissequie of chaloiffice of acumier beginning of Camery of the Original Camery of the Camery of t piminten of the latter communications to any the bire of the fill and one the left and the peter and a second second to the fill of the fi of the pole artific, spetto chile no on the post-antibe, to the civils ments and the billiance of the ecopile with coding equinoctical a think of the equinoctical to the triplike of a and from the civils attractibe to the pole analetike, are full egaleth beauted and stripping an the characters by ustreodie equinoci the tropile of fundateland from the rest state of the field in the confidence of the plais degreen Chetabicistake manuel the quincres beemeene tu the equinoctiall, whereas bin kinic begreen; faur chite their abiden that his the differed betweene the coupling of winter, and the circle a afficiand the le circles beene far be fietle, for they been of forgreat and 2. instinct the lines, and also of the uperidian circle, sith it passers by the poles. and conferential adula golfaciole butignitis adula of the opplain of Paris after the opinion of Friespield Saidner the which wifen they fay that

Mison and emispery differed, for oxson is the circle that Diviwhoeth the part of the this that we fee, from that buder the earth that we fee not. Also oxion is a circle that morneth not but as we move from one place to another, but emilbery tirneth continually for one part riferh and mountetbouer oryfon, and the other part resconfeth and entereth bender it: thus oxison riseth ne resconcerh. Meridian also rifeth not ne resconseth. Equinoctiallis the Fiurnall circle, that rifeth a resconceth regularly, as much in one houre as in another, and all in ruiti, houres: Zodiahe the large circle and oblike, whereon the fignes been, rifeth and refconcerb all on a day naturall, but not reque larly, for it rifeth more in one houre then in another, for that is ever over our oxion is oblike, and divideth the Zodiake in two parts, whereof one is ever over our oxion, and the other buderneath. Thus halfe of the fignes rifeth ouer our oxifon every day artificiall, be it short or long, and the other halfe by night, wherefore it behooueth that in the daves that be sporter then the nights, the signes rifeth sooner, and in long dayes more at ierfure, and thus the zodiake rifeth not regularly in these parts as the e= quinoctiall, but there is double bariation, for halfe of the sodiake, that is from the beatinning of Aries buto the end of wirao, altogither taketh as much time in riling, as halfe the equinoctiall that is by it, and they begin to rife in a moment, and end in a moment also. But this halfe of the sodiake rifeth fooner in the beginning, and this halfe of the equinoctial more at leifure, and this is called their obliquement. Also the other halfe of the zodiake that is from the beginning of Libra buto the end of, wifces, and baife of the Equinoctiall that is by it, beginneth and loueth to rife toge= ther, but the equinoctiall in that part in the beginning rifeth fooner, a the sodiake more at leiture a this is called riting directly. And whether that ryath fooner, the equinoctiall of the sodiane, yet alwayes they end togis ther. Example of the two mouings afozefaid, as if two men went from London to Windloze, and departed both togither, and that at the begins ning the one go fall and the other folily, he that goeth fall thould be fooner in the midway then the other. but if he that went fall to the midway goe foftly and the other fall; they hall be both at once in windloze. Illo the halfe of the sodiake from the beginning to Cancer buto the end of ants eary, in rifing beareth moze then balle the Equinoctial, to that this balle rifeth all right, and the other halte of the Zodiane rifeth oblinely.

Of the divisions of the earth, and of the regions.

Chap.xxxvi.

7L #

Citt



Farft ere we freake of the flarge knowledge that thepherds have. we will say of the diniston of the earth, and of his parts after their opinion. Wherfore it is to be noted that the earth is round, a therefore as a man goeth fro one country to another, he bath other oxion then he had, and there appeareth other part of the fkie, and if a man went from septentrion straight toward Dioday, the pole artifi to him halbe leffe raised, that is to say, more nigh approching to the earth, and if he went contrariwife, it thould be more raised, that is to lap, ap=

pearing higher, and therefore if he went toward midday bider a meridian wheele, that the pole artifie were lelle rathed over his oxion by the rrr. vart of one of the bi part, of the arke Abertoian, he would palle the rrr. part of the bi, parts of halfe the circuite of the earth, a to him the pole thotald be lelle railed by one degree, or to the contrary, till it were more railed of one de= gree, then he foold paffe one degree of the circuite of gearth, of the which al the degrees together bin ccc. Ir. And one degree of the earth containeth riff leagues and a halfe, or thereabout, and every league is two mile. And as the libere of the thie is divided by the foure leffe circles five varties cal= led Zones, to the earth is divided into five regions, whereof the first is betweene the pole artike a the circle artike. The fecond is betweene the circle artike, and the tropike of fummer. The third is between the tropike of fum= mer and the trouine of winter. The fourth is betweene the trouine of winter, and the circle Antartike. The fift betweene the circle antartike and the pole Antartike. Of the which parts of the earth some shewheards say that the first and the fift bin inhabitable for their over great colonelle, for they bin too far from the fun. The third that is in the middle, is too neare binder the way of the fun, and is inhabitable for the great heate. The other two parts, the fecond and the fourth, be neither too neare, ne too far from the Tunne, but be moderate in heate and cold, and therefore they bin habitable if there be no other letting: and pole that it be true, ret it is not pollible to palle ouerthwart the region buder the way of the funne called some, turned to go from the fecond to the fourth. for some wepheards would have passed that would have the wed it, wherefore they say that there is no regio on babited but the fecond, wherein we and all other bir.

Of the variation that is for divers habitations and regions of the earth. Chap.xxxvii.

Shepheards

C Depheards fav. that if it were pollible that the carth were inhabited al. about and political cities it were for first they that inhabite buder the Countectialibane al wates the baves and the nights equall, and have the in poles of the most speker wordings of the pation, and may fee all the flars when they fee the eme poles, and the funne paffeth twife a prace ouer their that is two en it pallet by the tournoctials. Thus the funne is to them the one halfe of the ware toward the well arribe; and the other halfe toward the otiseppole, and theselve they have two minters in a years withour areas cold a one is when we dane winter, and the other when we have furniser. Demblably they have two flunners, one is in Warch, when wee have primetime and the other in September, when we have haruell, and bythis they have foure follows two inter when the fun palleth by their zenich, and two lowe, when it declineth one way or other, and thus they have foure bm= bres or fundamentin a yeare, for when the funde in the equinocres timile ayears in the morning their Capowes bein the occident, and at night in content, and them at moone they bour no habo weg, but when the funne is in the lignes leptentrionales their spannes be toward the party of the lignes membionalism, and so agains want. Becopily, they that in babits be-species the Equinoctical and the Exopiles of summer, have in like wife two Cummers and two winters, and fours hadowes in a pears, and they have no difference of the first fam that they bone longer boyes in fummer. and Copper in Currerer, and in that part of the earth is the College and almost halfagi the second, and named Araby, wherein is Ethiopia. Chicaly, they that industric londer the Exopile of Cummen, have the four over their beadens and at the day of the Collice of Cummer at mome, they have their habotnes lineller then the bake, and there is a part of Ethi onie, Courthly they than he betweene the Aropsheinb furnmer and the circle autilies have longer days a furnmer then the about the furns much as they be further took the Applicactifile and Gostry in winter and they have the furns our their bead sine entenate in the neuron and their participate carry to entenate in the circumstance and the circumstance in the circumstance and the circumstance in the circumstance in the circumstance in the circumstance in the following of the continuous and the circumstance in the following of the circumstance in the circu h inurrants (autoplace actorrie ils gibres monathius cibent no. Frint albus mune: Appopartiqually the origin; a greater des forme de energia distragion) add squerallouses in diffrigad sin long

is the Suinne is in the lignes about it is day of while it is in the lignes by a decreath it is night. Seventhy, they that inhabiteright budge the pole; have therefore that it is night. Seventhy, they that inhabiteright budge the pole; have therefore the pears on their orifon, and have continuall usp; the other half of the years continuall night; and the lequilioctal is in their orifon that divide the lignes fix about a fix beneath, where to emission the similar in the lignes that be the, and common their, they have continually day; and when it is finche lignes to ward midday, they have continually day; they in a pictually dependent of the other past of the sart her ward the pole Artike, a manuary budgethand of the other halfe, and of the habitation see war by pole Antatistic. 9 at 1 gloduins.

rymerime, and the other in Sospicime it, which we have have it, and prints they have four e **,bildwinionsq introduc (himilish panolink) in U**r 7, mich, and the lone, when it declined one heap or other, and thus they have longe have

Depheards and deficials they divide the earth inhabitable in bit. pans muchopelitelimates of the first Etamerous in the freder thinker discientes bechied Anticatory. One tower, Winespolaric Desired Anticatory. One tower, Winespolaric Desired Anticatory. One tower, Winespolaric Desired Anticatory of the second Anticatory o from midday to Represervous Die firt clanace after Come fierde artes confais nern in length batte the vicinite of the earth that is, emphanbed the primary and fouce hundred and repart a transport hout and the parious enited length if the theure of the solution of entitied to the Attended of the addition of the control of the con Deswing tolejernation: as and the structure of a structure of the structur mitterige is of mocellity to lay minutary be leaven a francher e the baselett entrance of the authorist a tendent and entire the content of the content of the authorist of the content of th

and talle, then they be at the beginning of the first, and the pole is moze rat-Roby exponibegree s.At the beginning of the first climate, the longest bay offinmer bach tit. boures and rib. minutes, and in the pole is ratied on the. oution ru begrees and elbiminutes, and the midft of the climate the longest day barn chichoures, and the pole raised roi degrees, and the lattinde dures onto the longest day of summer that is rill bource, and ro minuts, and the poleratied revergees and an halfe; which largenes is ccc. rimile of earth. The second climat beginneth at the end of the first, and the midd is three as the Day hath rul. houses and an halfe, and the pole to raised ouer the orison exillideacres and rominutes. And the latitude dureth buto there as the ionaed Day bath rui. boures and rib. minutes, and the pole is raised rebit. begrees and an halfe, and this largenesse containeth of earth ccc. miles influence third climate beginnerh at the end of the fecond, and the midst is chere as the day hath rift houres, and the pole is rayled trr. Degrees and rib maintes, and the latitude extendeth botto there as the longest day barb print houres , and co minutes , and the pole is raised criti degrees , and cl. numes. The fourth clymate at the end of the third, and the midli is there as the longed day bath rull boures and an halfe and the pole is railed rull. derivers and re. minutes, the lattinde dureth into there as the longest dave hath till houses, and rib. minutes, and the vole is railed rrr. bearees, and the largenelle containeth of earth cre. mile. The fifth climate at the end of **che fourth, and the widt is there as the longest day bath rb.** houres, and the pole is valled eli degrees a er minutes, and the latitude dureth buto there as the longer day bath rb boures and rb minutes, and the pole is raised riffi. Degrees and an balfe, and the largeneffe containeth of earth co.lif. mile. The fire climate at the end of the fifth, and the midit is there as the longest day bathrb boures and an balle, and the pole is raifed over the oxison rib. degrees, and rrill minutes, of which the largenelle dureth buto there as the longes day bath robower and riv minutes, which largenelle container of earthic ti.mile. The lettenth climate at the end of the firt, and the min is there as the longest day bath roi. houres, and the pole is raised rivisinge grees and ri. minutes, the latitude extendety bato there as the longell day bath rol boures and rouninutes and the pole is railed aftie degrees and an balte and the largenelle of the earth containethe. Ir prof. mile.

A maruellous confideration of the great viderstanding

tale were alter the length of the climates one might goe about the kentty to Orient to Octibent to his first place, some Sheepheards say that this compasse may almost bee made. Saying that it a man went this compasse met indicall dayes, going regularly toward Octident, and beganne

beganne now at mioday, he thoulo palle enery day naturall the twelfth part of the circuit of the earth, and be rrr. Degrees, wherof is behooveth that the fun make a courle about the earth, and rrr. Degrees further price be returns ed on the morrow at the meridian of the faid man. a fo the faid man fourth have his day and night of erbi.boures, and Could be further by the welfth part of a naturall day than it be refled him, wherefore it followeth of necession tie, that in twelve naturall dage s the faid man flouid only have but eleven bayes and eleven mintes, and fome what leffe, and that the firm bould liabt bin but eleuen times, and resconse eleuen times, for eleuen bares and eleuen nights, every day and night of rebi houres make rit naturali bates, each bay of criff boures . In like maner it behoueth that an other man that thoul make this course going toward Dzient haue bis day and night hoster than a naturall pay by it boures, then his day and night (bould be but of timeline houses then the mabe this course in like space, to wit, in twelve Dapes and somewhat more. Thus if John made the course toward occident, and Beter toward orient, and that Robert above them at the place whence they benarted the one alloone as the other, and that they meet at Robert both togither Deter would fay be had if dayes and if nights more than John, and Robert that he had refted a day leffe than Beter, and a day more tha John, a Mobert that had refted a day leffe than Weter, and a day more than John, bowbeit that they have made this courle in rii naturall dapes of an bundred. of in r. veeres al is one. This is a pleasant consideration among hepbeards, both John and weter aritie one telle day, put cale it were on fonday: John would fap it is fatterday. Deter would fap monday and Robert would fap funday.

Of the Pomell of the skies a starre named the starre of the North, neere to pole and Artike called Septentrionall. Chap arraying

A fter the abouelaid things here will we speake of some starres in partis cular. And first of them that shepheards call the pomell of the skies, os starre of the north, wherefore we ought to know that we see sensibly the skie turne from Drient to Decident by the diurnal mooning that is, of the art inobile, which is made on two points opposites, that bee the poles of the skie, of the which one we see, and it is the pole Artise, and the other we see not that is the pole Artise of of midday, which is alway hidde buder the earth. By the pole Artise that we see is the starre most approched that shep beards call the pomell of the skie, the which they say is the bighest, and most see that from be, and by which they have the knowledge that they have of the other starres and parts of the skie. The starres that make the cheriot and divers other but they that be far from it, go sometime pader the earth, as the furne, the moone, and other planets. Timber this pomel directly is the angle of the earth, in the place where against the summe is at the power of midnight.

SHILL NOW

- 17 Of Andromeda, a starre fixed.

an Aries is a flave hot and bele, that gotterneth the bead of man a the face, and the regions Babilon Berry and Braby. And Contfleth Gmall trees, and mber winde the rot degree , rifeth a farre fired, named Actomeda, that benheards Rauceth a waid in her haire, byon the brinke of the fea. fet to be down deline montern of the lea: but Perfeus, fon of Aupiter fought with More agains the fair monter, and the wir, and then the fair Androme ba as belivered. They that be bome undertier confectation, be in banger of for occopie in pution, but if a good planet take regarde, they frape not beath and vailon, dries is the exaltation of the tunne at the rir, bearee, and Bries is the boule of Bars, with Scoipio, where he is moft.

bam Of Perfeus a flarre fixed; Lord of the fphere.

Caurus bath the trees, plants and impes, and governeth of man the mecheand the sprote bol, the regiona Cehiopy. Egipt, and the country about. and budereberric Degree effeth a flat fite bot the fielt magnitude, that they pear de call Perfeus fon of Jupiter : that Cunte off the head of Abe bule, who nade al them to die that beheld het, and by no maner they might eliber it. spheards lay that when Wars is confound with this flar, they that be some buder the conficuation thall have their heads unitten off, if God hape not temeby a fortime ebercal this flar lord of the Tword, and figure fitting man naked, with a frozd in one hand. A in the other the head of Wedule. A looked not and Caucus is the exaltation of the moone in the thylu begree. intimite incertor

Of Ozyronastarre fixed, and his fellowes.

demini figuiffeth large, good courage, wit beauty clergy and gonerneth ol man the houlders, armer, and pands, and the regions, Jugen, Actions Carthage, and hath the finall trees, and binder the rbitt dearee rifeth a flare fired named Dayson, and with it recht other flars, and is figured a man as med in maile, and a fword gird about birt, and fignifieth great captained They that be borne under the confellation be in danger to be flaine by treas fon if good fortune be not with them: Gemini and wirgo be the boules of Dereuty, but wirgo is it in which the loveth molt, and Gemini in the there begree is the exaltation of the dragoits bead. ai) al admin & on Of Alhabor a france fixed.

Cancer domineth the long and equall trees, and of the body of man the breaff, the beart, the flomacke, the fide, the lights, and the longs, the reals ons. Armony the little and the region of Ditent . And thete rifeth bilber it is the eight degree, after fred, which Shepheards call Alhaboz, that is to the great bog; and they fay that they that be botne boder the confiellaion, s that be in the accending or the middelt of the l'hie, it lignifieth good tring and if the Moone be with it, and the partie of fortune, he that in it he borne, thall not be berr rich, and Cancer is the boule of the Moone. middle the craketten of Aupiter in the ruidegree.

pepolocu

Of

Of a starre fixed named the Lions heart.

Les bath the great trees that is to fay, he legnioreth ouer them, and lights fieth a halte man full of anger, and of anguith, a of the body of man it beholed beth the heart properly, the back and the fides, a of regions Artitry boto the end of the earth habitable, and boder the trriff. degree artisty a flavre first, pamed the Lions hart, a they that be borne boder the confictation, as they heards fay hall be mounted in his feguiories, or in great offices, and afterward thalbe deprived or put downe, a be in danger of their lines, but if some good planet behold the faid starte they may be fauch. Les is the bonks of the summe, and Arees is the evaluation of the summe as it is said.

Of the starre fixed mamed Nebuluse, and of another named

usings governeth all that is someron earth, and lignificthe man of good courage, philosophy, largenelle, of al maner of sciences, and keepeth of niae the belly a the entrailes, and the regions Bigerannia. Allen, that is a region by Jerusalem, Euleates, and the Ideas Spaine: winder the linigitude of the begree riseth a star sixed named Rebulate of taile of the Lion, a is in the leptenerional latitude of the said signe of wairgo, under the which signe risets another sixed starte which the pheatograff the golden Cup, and is in the rist. Degree of the said signe, to word the part meritionals. The which starte fool the nature of granus and Mercunic, auditionists that they which be borned be not the said constellation, to know though worthy and sacred.

Of the Porke espike, a starre fixed?

Andree, and of a man it governeth the reines and the nother part of the belief, and regions the Country of Romany and of Greece. Ander the rollic degree rileth a flarre fixed that Shepheards call pother chike. They that bin home buder the confellation bin well bapen, and bin honest, and do things that folke marvaile on and reiopeeth and significant riches by ponette, and precious marchandile, and beene commonly louise of Lords and Ladies and Libra is one of the houses of userum, and causing the other, in the which the resolveth most, and is the evaluation of Sarvarie, for the weather beginneth to war cold in this moneth of September, and Saturne is the planet and Lord of colde, that evaluate when her entreth into the signic of Libra.

Of the Crowne Ceptentrionall, a flatte fixed 1341 4 0.1118 2010

The Scorpion domineth the trees that bin of longitude a largene s, and the ligntheth fallenes, a of the body of man governeth the print places, and the regions of Heberget, and the fields of Araby; in the fecund degree activities that that Shepheards call the Crowne septentrionall, the which when it is in the alcending in the middelt of the line, giveth honour and evaluation to them that bin borne buder the constellation, and specially when it is well.

The Shephyards Kalender T

beholden of Sol. the Scorpio is one of the houles of Mars, in the which he reiopfeth mell, and Aries is the other, and is the ligne wherein Wars beginneth to fall from his exaliation as reducing a to nothing and to

Of the Scorpions heart, a flatre fixed.

The Sagittary Conflicts, man full of engin and wife, and governeth the thighes of man, and regions Ethiopie. Paharovem, and Anych. Inspect his first degree riseth a stai free of the first magnitude, the which shep heards call the Soopions heart, which when it is well beholden of Jupiter of menus, it ratters hem that he borne bnore his constellation to great homorand riches, but when it is evil beholden of Saturne or of Pars, it puts teth them that he borne bnder to proceed the Scoppon is the house of Jupiter, in the which he respects make an index sin his other house, and so is the said Sagittary the existant of in Magnitude.

Capzicoinus lignifieth a man of good life, wife, trefull, and of great thought, and goverheth the knees of man, and the regions Ethioppe. Araby. Gehamen, and withe two leas, and imperhis rolli. degree rifeth a flarre that thepheards can the dying Eagle, that figurates the loneraigne emperours and kings. Obeyehat be borne bnoet his conficuation, when they be well beholden of the Sunne and of Jupiter, mounteth in great legniques, and bin loved of kings and philices. Capzicotanus and Aquarius beene the boules of Saturne, but he recover in Aquarie most, and the layd Capzicotanus of the layd Ca

Of a starre fixed named the Lions heart.

Leo bath the great trees that is to lay, he legniouserhouser them, and lightfleth a halte man full of anger, and of anguith, a of the body of man it beholbeth the heart properly, the back and the fides, a of regions Artitry but o the
end of the earth habitable, and buder the trriif. degree artisth a flarre fireb,
named the Lions hart, a they that be borne buder the confictation, as thepbeards fay thall be mounted in his feguiories, or in great offices, and afterward thalbe deprived or put downe, a be in danger of their lives, but if some
good planet behold the faid flarre they may be laved. Leo is the house of the
funne, and Aries is the eraltation of the summe as it is said.

Of the starre fixed named Nebuluse, and of another named

courage, philosophy, largenelle, to sal maner of sciences, and keepeth of man the belly a the entrailes, and the regions Algeramita, Allen, that is a region by Jerusalem, Euleates, and the Je of Spaine: Embet the longitude of the begree riseth a star sized named Nebuluse of taile of the Lion, a is in the septentrional latitude of the said signe of Airgo, buder the which signe riseth another sized starte which shepheards call the golden Cup, and is in the rist. Degree of the said signe soward the part meritionals. The which starte is of the nature of Menus and Percurie, and signiseth that they which be borne buder the said constellation to know things worthy and saired.

Of the Porke espike, a starre fixed?

under the ligne of Libia, that domineth the great trees, and lignificth Julice, and of a man it governeth the reines and the nother part of the belify, and regions the Country of Romany and of Greece. Under the rottic degree rifeth a flarre fired that Shepheards call pooke elpike. They that bin home boder the confellation bin well bapen, and bin hones, and do things that folke marvaile on and reforceth and lignifierh riches by honeste, and precious marchandise, and beene commonly loved of Lords and Ladies; and Libra is one of the houses of Usenus, and Taurus the other, in the which the retoyleth most, and is the exaltation of Savarne, for the weather beginneth to war cold in this moneth of September, and Savarne is the planet and Lord of colde, that exalter when hee entreth into the signe of Libra.

Of the Crowne septentrionall, a starre fixed.

The Scorpion domineth the trees that bin of longitude a largenes, and the lignificth fallenes, a of the body of man governeth the priny places, and the regions of Heberget, and the fields of Araby; in the fecond begree activeth a flar that Shepheards call the Crowne septentrionall, the which token it is in the ascending in the middest of the sair, giveth honour and evaluation to them that bin borne buder the constellation; and specially when it is well beholden

beholden of Sol the Scoppio is one of the houses of Wars, in the which he reicyleth melt, and Aries is the other, and is the ligne wherein Wars beginneth to fall from his exaltation as a consoling a long to soling and the soling and the soling are the soling ar

Of the Scorpions heart, a flarre fixed.

The Sagittary lignifictly a man full of engin and wife, and governeth the thighes of man, and regions Cthiopie. Maharobem, and Anyth. Unsert his first degree riseth a star fired of the first magnitude, the which shep heards call the Socopions heart, which when it is well beholden of Jupiter of menus, it raisets them that be borne bnder his consellation to great homorand riches, but when it is evil beholden of Saturne or of Wars, it putseth them that be borne bnder that powered. The Scorpion is the house of Jupiter, in the which he remyceth mast and prices in his other house, and so is the said Sagutary the eviltation of the Wagner Stalle.

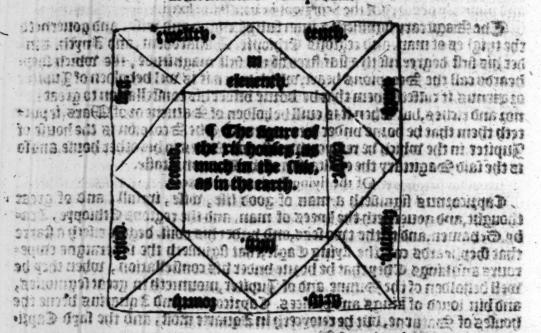
Of the flying Englantlane fixed

Capzicoznus ligniseth a man of good life, wife, trefull, and of great thought, and governeth the knees of man, and the regions Ethioppe, Araby. Gehanien, and withe two seas, and importise rolli. degree riseth a sarre that thepheards call the living Eagle, that signifies the loveraigne emperours and kings. They that be borne bnoet his constellation, when they be well beholden of the Sunne and of Jupiter, mounteth in great segminies, and bin loved of kings and phinces. Capzicoznus and Aquarius beene the houses of Saturne, but he recoverth in Aquarie most, and the layd Capzicoznus is the crastation of Mars.

The part of the part of the person of the person of the part of th

beholden of Sol the Scoped is one of the boul sois Mous in the which he evipteed in the and it les is the ether and is the figure to every Solars Legin-

Of the division of the xii, houses, as well in the earth as 10.1 07 (1131) in the heavens. Chap.xxxix.



The heavens and the earth may be divided in laving pasts by two circles in this is cooler for the past by two circles in this is cooler for the past by two circles in this is could be a substantially for the past by two circles in this past by the past by th

And the twelfth that finisherh in ozient on the earth is named the bouse of charity, but this matter is difficile, for the pheards knowledging the nature and property of every of the faid twelve houses, and departeth thein light= ly, and fufficeth of that is faid with the figure prefent.

Qualiter puer crescit in ventre matris sua. Primo mense crescit cerebium. Secudo crescunt vene. Teruo & quarto habebit omnia membra sua, sed erit sine anima. Quinto incipit venere & mulu grauabit mattem suam. Sexto circundabitur pelle, & ossa crescent. Septimo vigues crescent. Octavo crescet cor & omnia viscera preter iecur. Nono sciet mater si puer poterit bene nasci an non. Decimo crescit iecur in puero de tunc bene comparebit mulieri si bene euenier & puero, an non, quæ in iecore irascat: quod quam cito habuit iecur tam cito nascetur vel morietur,

In quibus partibus corporis hominis funt spiritus & intellectus. Intellectus dicitur esse in fronte. Memoria in cerebro, Ira in felle, auaricia in iecore, timor in corde, halitus in pulmone, cogitatio in venis. quia splene ridemus, felle irascimur, corde sapimus, iecore amamus: quibus quatuor elementis constantibus integrii est animal.

> Of the twelve fignes, which be good or bad to take iourneys by land or water. Chap.xxxix.

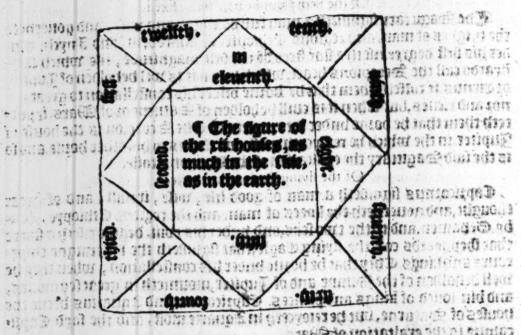
Riegis good, Taurusis not fo. Gemini and Cancer will make thee glad, But beware hardly of Leo and mirgo, Libza for friendlip, full hard is Scorpio, Sagittary good, Capacorne perillous. Aquary by water good, Clarkes producth to, for belt is pices, and mod plenteous.

How the Planers raigne in every houre. Chap.xl.

I & that wil weete how thepheards know which planet raigneth every boure of the day a the night: which planet is good, and which is bad, ought to know the planet of the day, and feeke therefore. The first temporail house of the fumie riting that day is for the laid planet. The fecond houre is for the planet entuing, and the third for the other, as they are here haured byoider, a it behoueth to go from Sol to menus, Mercury a Luna, then come againe to Saturne onto rif that is the houre befoze the Connes going downer and incontinent after the funne is downe beginneth the first houre of the night that is for the rili-planet, a the if houre of the night for the tittl and to buto till houses for the night, that is the next house before the Ain riling, and come directly falling boon the rritt planet, that is next before that of the day following. And thus the day hath rif. houres, and the night rif. also, the which be temporal houres, different to the houres of the

clocks, the which be artificials. Shepheards faid that Saturne & Mars

Of the division of the xii.houles, as well in the earth an terr had preferences. Chap.xxxxx.



Be heavens and theearth may be binded in four parts by two circles which croffe directly overthe sino poles. and craffeth fours times, the equinottiall line. Carboi the loure parts builded into the equally, is Equinottiall line. Carbof the loure ports bi as in the earth, mb fit all gri equall parts ag well in the B the all still equall parts, as well an the tote as in the earts, must dispose to earts but each in the lightest and between the lightest in the lightest it, and there boules move not, but he alwayes each in the place, and the lightest and planets pallets by them alwayes once in four an ewenty hours is. There are these boules be from Asiant to publish some twenty hours is. buder the earth, the field second, and the third, wheteof the earth beginneth at Opiene named the house of life. Che be ternitie : Wie fourth that beginneile at milit tisnamed the house of pontioners Cheffthe Ohe fire finitheth in Derdette, beider the san fenenth beatuneth in Daident aut the th mariane fille of navand is the boule of Imiliang at midday is called the books Chetench beginning at 111 honor and of regality. The tienenth

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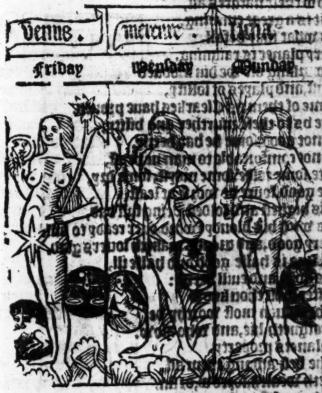
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be entil planets. Jupiter and menus good, Sol and Luna halfe good, and hale entil. The party toward a good planet is good, and the party toward the entil planet is naught. Werency contoyned with a good planet is good, and with an entil planet be is naught, and they briderland this as to the influences good or entil, that bin of the laid planets there following.

The houses of the planets bin different to them of clocks, for the houses of clocks bin equall at all times ech of it minutes, but they of the planets when the dayes and the nights be equal that the lunne is in one of the Equinocces they be equal, but alloone as the dayes lengthen or borten, to do the natural houses. By this it is convenient alway for the day to have riftemporall houses, and the night also, and when the dayes be long, and the houses long, and when the dayes bin flort, and the houses flort, in like maner is the night, and nevertheless an house of the day, and an house of the night togither have size score minutes, as many as two houses for are tiscials, that the one leave th the other taketh. And take we our planets, from the sume rising, not before, but the sume going downe, and all the termant is night.

Example of that which is aboutfaid.



minimul mit gir Wetember the Dayes have but bin bettes artis scials of clocks, a rti.tem= potals, let the bitt houres erritrials be dimided in rif equall parta and it that be inies cl.minutes, and te party walbe a tevoeatl house that thatbe of ri. sandno mo. Thus aber the temporal its, but the houres the haue faire lease: DE pour santiticals. houden well packs ne score munits fo: bear boute. Thus rof the nights in b. baue 80 minute. rebinfice from m

nuts in two temporall honers his duline as in two portes, artificiate that be each of eliminuts. In Jame 18the contract, it what, it in maximiser, al houres bin equall as the dayes bin in other months by equall portion. With every planet here afore figurer of figures, which be the houles of the calculation as a correct applications a Aquarius bin the boules of Everine: Sagitarius as a pilos of Impirep: Scorpto, and Irles of Mars 120, of Sols Caurius and Libra, at thems. Central of Mercires of apperior Lima, with other figures that would be long to recome.

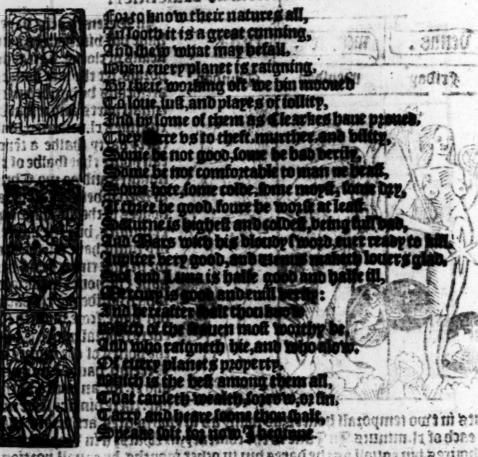
Hereafter followeth the nature of the feuen Planets with the dispositions

The come thou halt poderland, what o anopoe all intenests, which matter our than take in hand, wo read of the potential but metter.

And creat of the potential but metter, wit Pars, and Saturns charle full his.

Allo of Soi the middle beause.

And buder him mismus, Luna and Percury:





Here beginneth of Saturne the highest of the seven Planets.

Aturne is the highest planet of al the feuen, be is mightie of himselfe, be giveth althe great colos and waters pet be is bey and cold of nature, and be comes into Cancer, and his chiefe francs be Jouary, and Capaicome, and be compaffeth al the other planers: for Saturne is next buder the first mobile, that is onder the faie, which mobile modueth marvelloully, for fome liep ards far that be causeth by his moung alother planets to mone,

and moueth the mobile about.

Saturners fo high that thepheards cannot well meafure it, for to high reason both power and no surther, and therefore it is more than erroyeares ere be may runne his course. When he raigneth there is much thest bled, and little charity, much lying, and much lawing one against an other, and great prisonment, much bebate and great frearing. Ind much pleney of come, and hogs, great crauel on the earth, and old folke thall be bery lickely, many difeates frall raigne among the people, feetally in the chiefe boures of Saturne, therefore this planet is likened to age, as hard, bunger, lulpitious, and coverous, that felbome is content with any thing, for Saturne is enemy to all things that growe and beare life of nature, fo; the tolde and Hormy bitternelle of his time.

of grade 211 the sweeters Of his properties.

I I that is borne buter Saturne Galbe falle, enuious and full of debate. and ful of law, whethall be cunning in currying of leather, and a great eater of bread and fleth, and be thall baue a funking breath, and be thall be beaup, thoughtfull, and malitious, a robber, a fighter, and full couctous, and ret be that beere countell well, and be wife in councelling, and be that loue to finne wilfully he chalbe a great weaker of tales, Julies, and Chronicles, he that have little eyes, black haire, great lips, broad thoulozed, and that looke Downeward De that not love Bermons me to go to the church, and be ware of the hands and behold the raiell and above his eares the planet raignes. The children of Saturne that be great tanglers and chibers, blacke and leane in the face, thinne bearbed, emilianguaged, they to the full of law and bengeance, and will never forgine till they be reuenged of their quacreland line as the planet Saturnets color, and a raufer of great froit and mowes femblad by and be that is borne biner him that be colo in charity, and not mifericordions, but bengible will never be intreated. Alfo thembalbe great curiers, and beare malice long in their mindes, and not forget it, they looke to be obe perant to have great tenevence; and commonly will praise themselves, and rathe to themselfe, and laugh at their owns concert, and al euils wal grow in them, and above all colours he hallone blacke bein. The planet of Saturne governs of man the satell, and above the cares as is afore sub. This planet is cause of pathy death, because he totolo and day of nature, and correlate he fail Saturne raigness in 3-quary. Chysicolate, and Causer, but perially in Aquary and Capticoine. Of.

Of Iupiter.



rem in facie, habentem oculos non profus nigros, mera non equates & breues calsum, in aliquo dentium habentem nigridinem, pulchre flatuere, boni animi, bonii motibus, pulchri corporis, bominemque babentem magnos oculos, pupillam latam barbam

Diet after the planet of coide Saturne is the noble planet of Jupiter, which Jupiter is very pure and cleare of nature, and not very hot, but he is all vertnous: And there is fired in Jupiter two noble fignes of love, the one is Phices, and the other is Sagittary, fignes of none evill, not behappines This planet may do none evil, he is bek of all the other fruent be krepeth the liner of man, and maintaineth it iopoully, and evermore this planet doth good, and within twelve yeares or thereabout he palleth all the twelve Signes.

Of his proprieties.

The man that is borne buder him that love cleanlines of body, and will not ble to speake of ribawdy, and harlotry, hee shall ever love religion, and bertuous tiving, he shalbe personable of body, he shalbe perfect in all maner of measures, both large and long, he shalbe white in the bisage, medled with a little reducile, large browes, he shalbe a faire speaker, and say tool behind a person, he shall one greene colour and gray, he shalbe happy in merchandise, and shall have plenty of gold and silver, and he shall sove to sing and to be honestly mercy; and of man be governeed the stomacke and armes.

The planet of Mars is called the God of battel and of war, and he is the third planet, for he raigneth next under the gentle planet of Jupiter. This planet Mars is the worlf of all other, for he is but a dry, and life-terh a man robe very wilful and hally at once, and to buhapines, one of his mignes is Aires, and the other is Acoppo, and most he is in these two Signes. He causethall warres and battelles, this planet direct mento beare weapons, as murtherers, baggers, swopes, billes, or bothes, a other

Mars fignificat hominem rubetum, habentem capilios ruffos, & faciero ortundam, leuiter homines dehoneflantem, habentem oculos croceos, frortibulis afrectus audacem, habentem in pede fignium velmaculum, hominemque ferocem habentem acutum afpectum fuperbiam leuitarem & audacem.



other weapon of death, and would ever heare of fighting. Therefore let every man beware of the dayes of Pars, and in his chiefe houres that no man fight, for without doubt if God helpe him not, he hall be manned or flaine. Also the houres of Pars is perillous meeting with theeves for dread of flaying of true men. And Pars mounteth into the crabbe, and goeth about the twelve signes in two years, and thus runneth his course.

Of his properties.

that is borne bnder Wars, in all bnhappinelle is expert, here that is borne and great bealts, he is full of malice, and ever botne wrong: bnder Wars is borne all the cues and robbers that heeperth high wayes, and hurteth true-men, and night-walkers, quartell pickers, mockers, a fcoffers, a thefe men of Wars cause warre, murther, and battaile, they will gladly be Smithes or workers of Tren light singered, and heers, and great swearers of oathes in bengeable wife, and a great surmifer and craftie, he is red and angry, with black baire and little eyes, he shalbe a great walker, and a maker of sweds and knives, and sheers of mans bloud, a lether, a speaker of ribawdrie, redde bearbed, round disage, and good to be a barber and letter of blond, and to draw treth, and tapersious of his hands, and he will be rich of other mens goods. And of the body of man Mars beepeth the gall and the raines.

The funcien planet of great renowns, and king of all the planets, the funcioning of the planets, and the planet mountains of the planet statures is to him full contrary, for he is ever cold, and the noble planet of the funce is hot, and givethall light, for when it is about the earth, it is day and



pillos parum rubeos : oculos aliquantulum croceos, de mistam habet naturam cum planeta qui oum co fuerit dummodo digniorem habeat locum eins infequitur anuram.

and when the earth both habow the lunne, it is night, much be we prople bound to laud God for that noble planet, for he comforter both man and beaft, fift; and all foules that flyeth in the agre; all thing is glad of the funne, the red Role and farze flowers, after that the funne goeth farre toto the well they close themselves.

Of his properties,

L men and women that be borne buder the fun thatbe bery faire. amiable of face, and their fain hal be right white and tender and well coloured in the bilage with a little rednelle, a they that have a pleasure in their owne beauty, they was we'm their live as they were good and holy, but they thall be fecret hypocrites, if they give them to religion, they thall be fortunate to areat promotions, they that be cleane and good of faith, a thalbe governoze of other people, a if they be never to pooze, yet hall they love hawking and bunting with bounds a bawker a reiopce to be it, the children that is borne buder the famne thall befire homos and this ence, and thall fing bery pleafantly, and they fall be of courage good a bill gene, and that defire Lozdinin about other people, they that que wife himes ment s, and their words thall found all freetly. 8 be beare any office he half be liberall, and he thalbe fubril in feates of war, and many thall feele to him for countril, he mail have profite by women, and he thall be in teruice with Lords and by them thell have advantage for his wifebome, fris figne thatbe in the face, be that be final of flature, with cribe haire, and bald on the beat. he will felbom be angry, and of all the members in a mans body, the fimne heepeth the heart, ag the most mightie planet about all other, and an all other

O!

Of the gentle planer Venus



Ert after the fun raigneth the gentle planet menus ,and (f fa planet feminine, and the is lady over all lovers this planet if moit and colde of nature, and her two lignes is Cantus and Lie bya, and in them the bath ait her joy and plealaire, the catilette top and specially among young folke, toz greatly the ratgineth on

them, and on all men that be realous, and on women allo, to, realoute is but love inordinate, as when a man or woman fourth more fernently then thep should, for such would never be from the light of their lovers . for if they be, amone they suspect them and feare to be beguiled . There is no man that loueth a woman by carnall affection, but it is by the influence of giennis, and but few men can escape out of her danger. This planet Benus, runverh in twelte months ouer the rit lianes.

Of her proprieties.

hat manor woman that is borne buder wenns halbe a berp gap louer, pleasant and delicious, and most commonly they shall have black eies and little browes, red lips and cheekes, with a finfling cheere they wall loue the boice of trumpets clarious and of other minitrality and they balbe pleafant lingers with imeere bolce, a will of manton topes playes, and fcoffings, and thall greatly belight to damning in gamboles with leaping a springing, and will be playing at the chelle, and at the carbes and tables, and before oft to commune of full and lotte, and cover of Appeting and drinks as wine, and be oft neumben, a oft believe lectery and the behinding of fatre momen, and the momen of men function, and ble dear sleedly links oftentimes, they will before fatre clothes of gay coulour, and fine

with rings of panity, and al paine pleatre of the world, with faire and rich clothes, and peatles and pretious tiones, they halloue flowers with tweet timels, pet thall they be of good faith, and they thalloue other af wel as them feldes, they thalbe liberal to their frinds, they that have few enemies, if they be browne they thalbe wel proportioned of body, if they tweate it is true, yet may believe them: and menus governers the thigges of man.

Of the faire planet Mercury.



neq; nigrum habenerm colorem, frontem eleuarum, longam faciem, & nafum longum, barbam in maxillas oculos pulchros non ex toto nigros, longofq; digitos

The boder Genus is the faire planet Percury, and it is malculine next about the Poone, and there is no planet lower than Percury, faving onely the moone This Percury is bery ful and dry of nature, and his principall lignes be there, Genini is the first that catgres in the armes and hands of man or woman, and the other ligne is surgo that governeth the nanill and stomacke of man. This planet is Lord of speech, in the wife as the sun is Lord of light. This planet Percury palleth and circuiteth the ris. Signes in CCC rediii. dayes. Percafter is showed the disposition of the children that bee bome boder the planet Percury, of what condition they shall be, as doctors of Astronomy do discuss.

Of his proprieties,

Po is borne binder Mercury halbe very libit of wir, a halbe a deviout person to God, and have good conscience, a halbe very crafty in many sciences, he with his wisedome a labor halget him many friends and lovers, he hal ever follow a resort to them that he of good maners; and halbe softmate on sea in merchandile, he shall be very gratious, he shall have harme by women, and when he is married men shall not set to much by him as before, he will have great love to lance and gentle women.

but yet they wall not be maillers over him, he will be a bery good man of the church, or a religious man, and he wall not love to go a wastere, he will have theeves anot weavers, and he wall gather great goods by his wiscome. It he be a nian of this world he wall be perfect in some handy crair, he was love well to preach, and to the wall ove the totalle language, and to talke of Philosophy and Geometry, he had love well waiting, and to reade cuer in Grange books, and to call accounts of great numbers, a halbe a gay maker of ballads; fongs, wifers, and rives, he hall be perfect in the arte of Adultice, and love te, he hallowed measuring and welling, and wall be some great cloth maker, he hallowed the hallowed measuring and meeting, and wall be some great cloth maker, he hallowed to some great cloth of the hallowed the some hallowed the some great cloth that white sorthead, a song bridge, black eyes, thin beard, a great pleader in the law and he will meddle with other means deedes if they doe not well, and hay against it was above mether of our powerners the thighs, stanches, and belly.



Ina. which we call the Poone, and is called feminine or female, and is called among the shepheards the Lappeof the night, sor the chiefe light and cleanes that is by night is by the presence of the moone, sor the moone is much necessary night but be than any starre is and therefore the gives by much more light than the stars do sand also the moone is Lady of more summer where the sea by ebbe and sound the moone taken her light of the summer prisesment a year cand also the moone taken her light of the summer prisesment a year cand also the moone is cold and more of nature, and her colours is much farrer than situer, and her chiefe house is Cancer, and there is none of the other planets that is so flow, and goeth to little currents as both the moone; and the descendeth into a corpio, and the goeth as bout the rit signes in protit dayes and then change than is called new.

:223ricot

an titt

Of her proprieties

Such men and women as be borne bnder the moone hall be lawly and feruiceable, and bery gentle. And if it be a maph child the wil be bery hamefall and womanly, and they that be well favoured both man and woman. their faces that be full and round, and they thall be bery patient folkes, and wil infer much wrong ere they be renenged, and will be fost of theech, and bery curreous, and hall line honestly with fuch as God halfend them, and wil hant bertuous companie, they halbe wel formed of bodg and have mere ry lookes, and love honefly to be glad, and will live been chaffly, and love greatly the bertue of cleannelle both in word and deed, they have lecberous talkers, and weaters of ribawdie, their colour that be mixed with a little rednesse, they that aladir go arraied in many coloured clothes, and they that foone freat in the tozebead. Allother wil have great defire to be maifters & miltrefle gover great freames rivers and flouds, and device many proper engines to take filb. Looke what they lay it halbe true and fledfall and they halbe very bonet, and good goers on foote, and comfort fiche persons, they thall lone mel to talke formtime of maruels, they thall not keepe hatred long in their minde, they thall appeale the people buder colour with their communications, as well as other thould do with filter. Honelt women wil they love, they will hate parlors and brothels, and chall north their children bo in bereue and good maners. And the lights and the braines of man is mider the governance of Luna.

Thus endeth the seaven Planets with their proprieties.

Of the Phyzonomy of Shepheards.

Dipfonomy of the which bin spoken aloze, iga science that Shepheards bave to know the naturall inclination of man and woman, acod oreufl. by divers Signes on them in beholding them only. The which inclination on we origin to follow that be good, but it it be eath by becrue and fireing th of biderkanding we ought toelchew and avoide it, and to withkand the fapt enill inclinations, Shepheards ble this ference mone other wife? Tobe prudent, bertuous, and wife man, may be of all otheras touching they? maners lother wife than their lignes thew in their ratone. Thus the things bemonfteb. as to bice is not in a wife man though the florie be fo as an ale stake, or a signe is sometime hanged afore a house, in the which oftentimes is no ale. Dowbeit that a man by his wildome and bebechanoung follow more entil influences of the celefficit bodyesthat be spon him and perper corrupteth not the fignes and demonstrations of the fair influences out thole Signes naturally have leigntory our them in which they be; for to have naturally that which they fignifie, inhether a marchane them by not, mbere=

wherefore thepheards far that the most part of men and women follow their garirell inclination to bice of bertue, for that the mod part of them be not force and perdeneas they orgin to be, and they ble no bertue of their owne mindes but enfueth their feminality, and by this the celedial influence.of the which is we wed by lights exteriors, and of fuch lignes is the lato letence of Philonomy. Jos the which we behoometh fielt to know that the time is ofmoed into foure parts, asit halfbene faid afore; that is to wit, Primetime, Summer. Parnell, and Widter, that bee compared to the foure elementes. Primerine to the aprè, Summer to the fire Harvell to the earth and winter to the water. Of the which foure elements enery man-and woman is for med and made, and without the which none may live. The fire is bot a dip. The apre is hot and moift. The water is moilt and cold. The earth is cold a Dry, Allo thep lay that the person of whom the fire domineth, is choleriche of complection, that is to lay, not and dry. De on whom the agre commethis Canguine of complexion, that is to lay bot and moil. Dee on whom the water domineth, is flumarike of complexion, that is to lay, mort and cold. Fee on whom the earth domineth is melancholine of complection, that is to lay, cold and app. The which complections they know and differne the one from the other by fignes thatbe layd bereafter.



Cender couetous, irefull, hallie, brainelelle, foolish, malicious, deceitfull, and subtill, where he applieth his wit. De hath mine of the Lion, that is to say, when he is brunken he chideth, aghteth, and commonly he loueth to be clad in blacke, rullet, and gray.

The languine bath nature of arre, but and mopti. he is large, plenteous, attempered, amiable, abundant in nature, merp, linging, laughing, lining, ruddy, and gracious. He bath his wine of the ape, the more he drinked the mercier he is, a drawerd to women, a naturally laueth high coloured cloth.

The flumatike bath nature of water, colo and mopti, he is heavis, llowe, themse superiors commonly he lautesth when

The flumative bath nature of water, cold and mooth, be is beaute, flowe, fleepie tracentous, commonly be foitteth when be is moved, a bath his wine of the there, for when bee is drunke bee accounted himilate wifelt, and be loveth most greene colour.

The melancholic bath nature of earth, colde and dage, be is beaute, coue-

The melancholic bath nature of earth, colde and dage, he is beaute, coues tous a backbuter, malicious, and flow. Dis wine 18 of the bog, for when he is brunken be befreen deep and to be bown, and be loveth cloth of black colour,

The judgements of mans body. Chap xiii. 21 1119 1311111 Deome to our purpole of speaking of bilible signes, me will beginne to the speak at the signes of the bead. I first me advertise that one ought to beware of all perfores that hath default of members maturally as of foate, hand, eye, or other member, and though he be but a criple, and specially of a man that hath no brach, for flich be inclined to divers bices and enils . Bone ought to either his company as his mortall enemie. Also thepheards say that much and plaine haire liquifieth a person piteous and debonaire. They that have red haire be commonly irefull and lack wit, and but of little truth. Blacke baire, good bilage, and good colour, fignifieth very lone of Juftice. Bard haire fignifieth that the perfon fourth peace a concord, and is of good and fubrill mit. I man that bath black haire and a red beard. Significant to be lecherous, diffoiall a baunter, and one ought not to truft in him. The yellow baire and crifte fignifieth a man laughing, merie. lecherous and deceitiff. Blacke hatre and crifpe fignifieth melancholie, lecherie, euill thought, and ber large harming baire fignifieth wit with malice. Great plenty of baire in a woman tignifieth boyftoulnelle and couetile. A perion with great eyes is dontbhill, buthamefull, inobedienc, and weeneth to know moze then be both: but when the eyes bin meane, ne too big, ne too final, and that they be not too blacke not too greene, fuch a man is of great understanding, courteous faithfull, and crufty. I person that is bleare eved, googled, and fquint, fignifieth malice, bengeance, cautell, and treason. They which have great wide eyes, and bath long batre on their browes and eye lids, lignifieth foolistyrelle, part of biderstanding, and robust witte, and be entil by nature. The persons which have their eyes mooning fall from one lide to another, and have their light warpe and quicke, fignifieth fraud, and theft, and is of little truft. The eyes that beene blacke, cleare, and thining beene the best and the most certaine, and signifieth witte and discretion, and such a person

Hender

person is worthy to be loued, for heisfull of trueth, and of good conditions. The eyes that bin ardant and Coarbling, fignifieth firong beart, force, and pullance. The eres that bin whitin and flethie, limiteth a person inclines to vice lectery, and full of fraude. Shepheards lay that when a perfon beholdeth often as abathed hamefall, and fearefull, and that in behol= ding it feemeth that be figheth, and be hath fmall ozops appearing in his eves, then it is for certaine that fuch perfons loucely and delireth the wealth of them that they behold. But when any looketh in calling his eves alloe, as by wantonnes, fuch perfons be deceitfull, and nurchaleth to greeve him. and frich persons will different momen, and they qualit to be taken beede of, for fuch lookes bin faile, lecherous, and beceivable, They that have finall grapith eyes and tharpe, tignifieth aperfon melancholtous, bacop, an euill Speaker and cruell. Andif a little beine appeare betweene the cies and the note of a wench, they tay that it fignifieth virginity, and in anian subtilitie of binderstanding, and ffit appeare great and black, it Ugnifieth comption, heate, and melancholy in women, and in man rubenes and befault of wit, butthat beine appeareth not alwaies. But the eies that bin pellow, a haue no haire on the browes, lignifieth meltly and emil dispolution of body. Breathaires and long, lignifieth enbenede, bard, engine, and lechery. The beereled browes fanifieth matter, cruelty, fechery, and entile. And when the browes bin thin, it fignifieth fubtile, engine, wit, and faithfulneffe. Polloweres and banating browes, fignifieth a perfon ful of eath faying, of eith thought, a great beinter, a commonly applieth his mind to malice. Alittle Bozt bilage and a fmail neche stittle flender nofe. fignifith a perton of great beart, hally, and trefull I long note and b gb, by nature light neth prowelle and hardines. I hoge reiled note lignifieth hallines, lechery. baroines, and an undertaker, a booked note that boweth to the opper lip, fignifieth malice, deceit, buttuth, and lethery. A great note and high in the midt, flanifieth a wife man and wel fpoben A great note with wide notethrilles lignifieth gluitonie and gre. A red face and fort, fignifieth a perfon full of clot, debate, & difloyal . I bilage neither too fhort nor too long, and that is not overfat, with good colour, betokeneth a man berttable, amiable, wifelwiere, leruileable, bebonatre, and wel ordered in al bis works. I fat bis Cage and full of ced fleth fignifyeth gluttony, negligence, rubenes of wit and broerkanding. Allender face and come what long, lignifeeth a person wel abutted for al his workes by good meature. I little thort bitage of pellow colour, fignispeth a person deceiving, buttue, malicious, and ful of harme. A bisage long and faire, fignispeth a man bot, bisloyal, spightful, and ful of the and cevelty. Obey that have their mouth great and wide. Agnifrethire and paromelle. A little mouth fignifyeth melancholy, beaufnelle. bard wie, and einil choughe. De that bath great lippes bath a token of envenede and befattle of wit. Chimne Uppes fignifyeth lickerousnelle and leating Weerd etien der and thin, betokenerh a true louer, techerous, and

of good complection. Long teeth and great, fignifieth hallinelle and ite. Long eares lignifieth follie, bur it is a ligne of good memozie . Little eares fignifieth lectierfe and their A perfon that hath a good boyce well found ma. is pardie, wife, and welfpoken . A meane boyce that is not fmal ne too great Conffrett wit, purveyance, truth, and tight wittinelle, A manthat f Deaneth haltily is of value. A great bopce in a woman is an enill ligne. I foft boyce lignitueth a perfon full of ennie, of fulpition, and lealings . And oner-Amail bopce, lignifieth great beart and follte. Breat bopce lignifieth haltines e ire. I man that flicreth alway when be theaketh, and changeth botce, is envious, mice drunke, lewd, and euill conditioned. A person that speaketh attemperately without mouing, is of perfect baberflanding, of good combition and of good countell. I man with a route bilage, running eyes, and pellow teeth is of little truth a traytour, and bath a ftinking breath. A perfon with a long dender necht, is cruell, without pitty, hally, and brainleffe. 3 person with a sport necke, is full of fraud, barate of deception, of malice. and none ought to trutt in him . A person that bath a long thick necke, lignifierh giurtony, force, and great lecherte. A manip woman that is great and rudely membered, is by nature melancholious, ballant, & lecherous . A perfon that hath a great fong bellie, fignifieth fmall wit, pride, and lecherie. 2 little belly and large feete . Cantifeth good budeclanding, good counfeil and true. A perfon haufig large feere, bigb and courbed thoulders, fignifeth promette, harbinelle haltines, trueth, and wit. Shoulders harpe and long betokneth reetberp, britroth, barate, and bonaturall. When the armes bin to long that they may literch to the toynt of the linee, it is a token of paomelle largelle, trueth, bonour, good wit and bnderstanding : when the armes bin host, it is a ligne of ignozance, of euil nature, and a person that someth Debate . Long handes and flender fingers fignifieth Libriltie , and a perfort that hath belire to know many things. Small bandes and thorte thicke fingers betokeneth folly, and lightnelle of courage. Thick and large hands and bigge lignificth force, ballinelle, hardinelle, and wit. Cleare and thining naties of good colour lignificth witte, and increase of bonour. Davies full of white foots and riveled. Hanifeth a verion auaricious lecherous, pronto. and of great heart, full of witte and malice. The foote thich and full of flet fignifierh a perfon outragious, vigozious, and of little witte, Small feete and light, lignifieth haroneffe of bneertanding and little truth . feete flatte and those fignifieth an anguilbous perform of final wifedome and bincurtefie A person that moeth a great pace is great of heart, and despinitula A perton that maketh fmall fleppes and thicke, is fulpitious, fall of enuic, and entil wil. A perion that bath a fmall flat foote, and eatteth as a child. fig=0 ninerh bardinelle and witte . but the layd perlon bath divers thoughts. A person that hath soft siesh, too cald, ne too bot, signifieth a well disposed person, of good understanding and subtile witte, full of trueth, and increase fing of honour. A person that laugheth gladle, and bath greene ered is

bebonaire, of good wit, true, wife, and lecherous. The perfon that laugheth faincipies flout hfull, melancholious, substitious, malitious, and subtile.

Shepheards lay, for that there are divers figned in a man and woman, and that they be sometime contrary one to the other, one ought to indge sor the most part after the signed in the visage of irst of the eyes for they be trueff. They say also God formed no creature to inhabite the world wiser than Man sor there is no condition in a beast, but is comprehended in man. Parturally a man is hardy as the lyon, true and worthy as the ore, large and liberall as the cocke, auaritious as the bog, and aspec as the heart, behonaire and true as the turtle, malitious as the leopatd, pring and tame as the boue, bolorous and gilefull as the fore, simple and behonaire as the lambe shrewd as the ape, light as the horse, soft and pitiful as the beare, deere and pretious as the olyphant, good and wholesome as the buscome, vile and southfull as



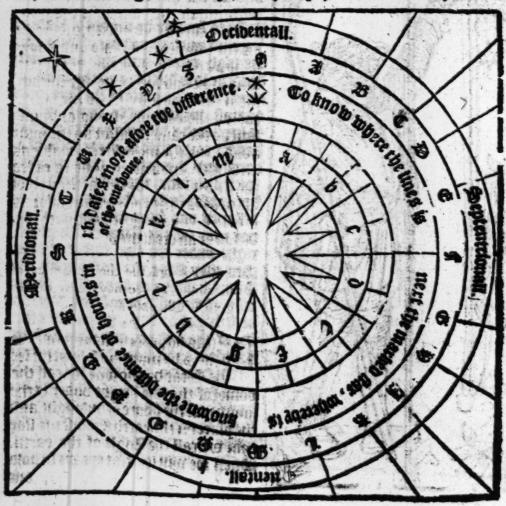
the Affe, farre and prowd as the peas cocke, gluttonous as the wolfe, enui= ous as the bitch, inobedient as the nightingale, bumble as the pigeon. fel a foolish as the opsirich, profitable as the pilmire, dislotute and baga= bond as the goate, spiteful as the phefant . foft and meeke as the chickin, moueable and barring as the fifth, le= cherous as the bose, firong and puisfant as the camel traitor as the mule admifed as the mowle, reasonable as an Angel: and therefore he is called the little world, for he participeth of all, or be is called all creatures: for as it is faid, he participeth and bath condition of all creatures.

Speepheards practife their quadrant of the night, as yee may fee by this figure. Chap.xliii.

Bethis figure one may knowe the boures by night, as followeth: let the Star be knowne we call the point of the fifte, right boder is the luminerat the hours of midnight, and the place on the earth against the flar that we call the Angle of the earth.

Then we will see it, at eye we behold

our pomell and I behold binder this cord, and the nether end of my cord is the angle of the earth, and the fun is right boder it. Che long line that trauerleth the flar of the figurethat is the Pomell of the faics, ferueth for two houres, and the small lines for one houre. But pet serve lines as the change ing of the flarre that flanifieth midnight, a confequently the other houres for the long houres ferne to a moneth , and the fmall to fifteene dayes . Let the cord be fretched that it bee feene ouer the Domell, note fome farre bn= der the cord, that may be alway knowne, and that that be it that alway thall thew be the hours of the night. After imagine a circle about the pomell, and diffance of the farre marked, in which circle be imagined the lines of femblable distaunces as in the flaure. As many distances as the marked Carre hall be before the corbe, fo many houres thall there bee before midnight, ass many as that be behind the cord, fo many boures bin after midnight. It must be knowne that the starre marked changed the place in th. Dapes, by the diffinction of an houre, a month of two. 19 berefoze it behooueth to take midnight in rb. daves further by the distance of an boure, and



in a moneth of two, and in two moneths of foure, and in three months offic, so as in lice moneths the flarre marked that was right buter the Pomell, that be rightoner, and in other fire moneths it will come to the point where as it was first marked, and this say d marked starre one ought not to change, but ought to choose it among many for the most knowledgeable, and for the most to be found among other.

By this present figure Shepheards know by night in the fields all scasons, what

time and houre it is, be it afore midnight, or after.

The rriff.letters without the figure, bin for the critic houses of a naturall day, and the rif-within bin for the rif. moneths. The flarre in the middelf is the Pomell of the flates, with the which it behoweth to know one that is next it which challbe a marked flarre, and it by the which one may know the house in the practice as before is

the hours in the manner as before is layde, in taking midnight in Afteene dayes, furthermore by the distance

ofan boure.



COtto knowe by night the place as gainst midday, as that of midnight the bigh orient and the high occident the low orient, and the lowe oc= cident, and the place in the fape, ouer against which every ligne ryleth. Shepheards ble this practife. Thep bang a corde that is made Redfall a boue and beneath, then another with a plambe, that discendeth till it be time for to flay, that they be a little diffance one from another, so that one may fee the flarre of the pomell right buter the two cordes at once, then they stape the corde with the Dlumbe aboue of beneath. Powe who that will fer midday birectly. be it night or bay, go on the other fide of the cordes, and thou halt fee the place against midday. Then comie on the first libe , and thou thalt fee the place against midnight, though it bee pay. for the hieft point of the Zobiaha in the longest day of fummer, let the hime be feene buber the two cordes, the bourt of midday, and that

he be to neare that he touch the cordes, and marke in the cord toward the funne, the height that he bath feene it, then by night marke fome farres that one may alway know on in the same place is the pallage of the follitie of Summer . And when the dayes binar the Corrett, the farre that we fee at mionight in the fago popul of midday, bin directly they that be next to the foldice of fummer, that that bath the figne next toward oxient is Cancer, and the figne next toward occident is Gemini. And it is fayd from the height of the foldice of lummer, one may practife the low foldice of winter, the which we fee on the mioday, when the day is at the hostell, over the place against midnight, and his next signe toward orient is Capzicozne, and that toward occident is Sagittarius. One may marke the hie orient of the low, but it behooveth that it be when the bayes bin at the longest or shoztest, and the distance betweene the two ozients divided into sire egals parts, by each rifeth two fignes, by the nearest part of the high orient, rifeth Gemini and Cancer, by the fecond Taurus and Leo, by the third Aries and Titrgo, by the fourth Bilces and Libra, by the fift Aquarius and Socoppio. by the fire more neare the occident Caprirornus and Sagittarius, and dis tiers other things that may be practifed on the lhie.

Of divers impressions that Shepheards see in the night in the ayre. Chap, xliin.

Spepheards that lieth by night in the Aclos, leeth many and divers imprefions in the ayre, and on the earth, which they that leeth in their beddes fee not. Sometime they have seene in the ayre a maner of Comet, in some and fashion of a Dragon casting site by the throat. Another time they have seene site leaping in manner of Goates, that leapeth without long during, and other times a white impression, the which appearethal wayes by night and at all hourses, which they tail the hie-way to S. James in Galice.

The flying Dragon, Goates of fire leaping, the high way to faint Iames in Galice.



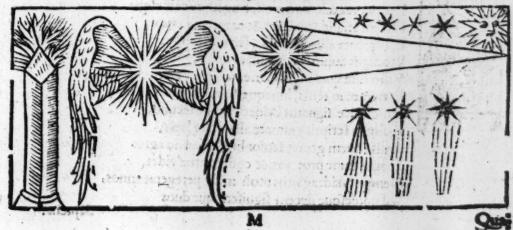
Other impressions there be as slames of the that mounteth. Other as slaming of fire that goeth side way. Others as still fire that bideth long. Others there is that maketh great flambs and bideth not long. Others also as candles, sometime great and sometime little, and this they see in the agree and on the earth. Another Comet they see falling as an ardent spears.

Burning candle. Spere ardant, fire mounting, burning fparkles, firebrands, wilde fire.



Mozeover Shepheards fee comets in other maners, that is to wit, in maner of a piller flaming, and dureth long. Another in manner of a flying flarre that passeth lightly. But the third is a covered flar that dureth longest of all. They fee other sue startes erratises, that go not as the other, and are those that they call planets, but they have some of the planets, and bin Saturne, Jupiter, Mars, benus, Mercurie, and they see starres, of which one is called the bearded star, and the other a tasted star.

Starres erratikes, Comet tailled, Flying star, Piller ardent, Starre tailed, Starre bearded.



Quatuor his casibus sine dubio cadit adulter, Aut hic pauper erit, aut subito morietur, Aut cadit in causum qua debet iudice vinci, Aut aliquod membrum casse vel crimine perdet.

Of a Thunderstone that fellin the Dutchie of Austrich.

Howbeit that the impressions before seeme things maruellous to people that have not seene them, they say that it is in party impossible. Know they and other, that in the peere of our Lord April, the bis. day of Pouember, a martiel hapned in the ersedome of Ferrare in the Dutchy of Austrich, neere a town enamed Enspeim. Where that day was great thunder and orage. In the plaine fields nigh the said towns fell a stone of thunder, which were the two hundred and afty pound and more . Which stone to this present time is kept in the said towns, and every man and woman may see it that will. Of which stone followeth an Epitaph,

Here followeth the Epitaph of the thunderstone.



Erlegatantiquis miracula facta sub annis, Qui volet, & nostros comparet inde dies, Visa licet suerint portenta, horrendaque monstra, Lucere ceelo, flamma, corona, tardes After diurna, faces, termo, & telluris hiatus, Et bollides, typhon sanguineusque polus, Circulus, & lumen nocturno tempore vilum, Ardentes clipei, & nubigeneque feræ Montibus & visiquondam concurrere montes, Armorum & cripinis, & mba terribilis, Lac puere coelo bisum est, frugesque calibisque Ferrum etiam, & lateres, & caro, lana, cruor, Et sexcenta alijs, ostensa a seripta libellis, Prodigijs ausim vix simulare nouis, Visio dira quidam Fridence tempore primi Et tremor in terris, lunaque, solquetriplex, Hinc cruce signatus Friderico rege secundo, Exidit in scriptis gramate ab ymbre lapis, Austia quem genuit senior Fridericus, in agros Terrius hunc proprios, & codere arua videt, Nempe quadragintos proh mille peregerat annos, Sol nouicique decem figniferatque duos

Septem.



Septem preterea datidus metuenda Nouembris. Ad medium cutsum tenderatilla dies, Cum tonat horridem crepuitque per aera fulmen Multisonum, hic ingens condidit atque lapis Cui species delite est aciesque triangula, obultus Est color & terre format metalligere, Missus ab aliquo fertur visusque sub auris Saturni qualem mittere sydus habet. Senferat hunc Enfzheim funt gaudia fenfit in agros, Illic infiluit depopulatus humum Qui licet in partes fuerit distractus vbique, Pondus adhuctamen hoc continent eccevides Qui mirum est pounisse hyems cecidisse diebus, Aut fieriin tanto frigore congeries, Et nist anaragore referant monimenta, molarem Calurum lapidem, credere & ista negem Hicramen auditus fragor vndlque lithore Rheni Audit hunc vri proximus alpicola.

How the yeere goeth about by xii, moneths, and how a man waxeth in xii.

ages of his life. Chap, xlv.

OF THE STEED THE COMMENSAGE AND ASSESSMENT

Emould believe that it is faithfully true, that the rii. months and fealons changeth rii. times the man, even as prii. months chan= geth them in the peere rii . times, as every one after the other by & courfe of nature, and fo mans life changeth every fire yeeres, and fo after that forth buto rii ages, and every age lafteth like yeeres, and fo rii times bi. makes Irrii. and fo long every man may preferve and heepe his body with= out fichnes, if they heepe themselfes wel in their youth, by good diet and good gouernance, for ye know well that many then flay them!elues, and die long ere they hould do as by furfets querfalt meats over-cold meats, or too hot in operation, contrary to their complexion , or by taking great heat, and after great cold, oz by euffarzes, oz by taking of thought, oz by great wet going in the raine, or going wet-thod, or ouer much bling the company of women, or by fighting in tis routh and leeling some of his bloud, or by great anger, oz by falles oz burdens, oz by too great fludy ouer-reaching his mind . Thele with many fuch other, men may alter their complexion, and Morten they? lines and all for tache of good governing in their youth. And they that line till lerit . is by thier good living and diet . Then may they live in Decrepite till lerr.or an bundred yeares. But few palleth that. Alis Gods ordmance, to lengthen and horten their dayes at his pelafuie.

Of the commodities of the xii. moneths in the yeere, with the xii. ages of man. Chap, xlvi.

Ianuary.

The first monethis January, the child is without might butil he bestre yeares olde he cannot help himselfe.

February.

The firt yeere that is the first time of the springing of al floures, and so the child til ris. yeare, groweth in knowledge and learning, and to bo as bee is taught.

March.

March is the budding time, and in that fire peares of March the childe wareth big and apt to do leruice, and learne science from twelve to firteene such as is shewed him.

April.

Apriles the foringing time of flowers, and in that fireveres he groweth to mans flate in beight and breadth, and wareth wife and bold, but then beware of fenfualtie, for he is priffic.

Maic.

Maie is the fealon that floures beene spread, and be then in their bertue with sweete odours. In these size yeares he is in his most strength, but then let him gather good maners betime, for if he tarry past that age, it is an hap if ever he take them, for then he is experences,

June.

In June he begins to close his minde, then wareth he ripe, for then he is trubi-peeres.

Iuly.

In July he is ritt. and begins a little to decline, and feeleth him not so pro-

August.
In August he is ribiti. and then he goeth not so hulldy as he did, but subics how to gather to since him in his olde age, to live more easely.

September.

In September he islitif. geere, he then puruepeth against winter to cherish himselfe withat, and kepe neere together the goods he got in his youth.

Then is a man le yeares full if he bath aught, he gladdeth, and if he baue naught, he weepeth. November.

Then is man levi. he flowpeth and goeth foftly, and looketh al his beauty

and fairenesse. December.

In December is man leri. yeares, then hadhe rather have a warme fire then a faire Lady, and after this age he goeth into decrepite to ware a child againe, and cannot weld himselfe, and then your folkes be weary of his company: but if they have much goods, they beene full evill taken beed of.

Of

Tache hierory of he Da Asir of our Lord Leius Chall, that Sh Distriction in the of Ofan affaultiagainst a Snaile. Chap.xlvii. Chap sive The woman speaketh with an hardy courage. eath fort, chmhealoic the beatming of Ada Out of this place of the little loss beat and the wing in the place of the little loss beat and the loss of the little loss beat and the loss of the place of the little loss beat and the loss of the place of the loss beat and the loss of the loss of the loss beat and the loss of th Crest ad that the incider and benigne Teles withdicto not be onuod one The menofarmes with their frence countenance And the the memofarmer with their fictice countenances of the information disputs they be been before legal first and an an army from this place, out fail tooks that thou tim.

In a from this place, out fail tooks that thou tim.

In with our discuss meaning we than they frame and the army of the that thou left in all in a sin one, and the me that they are of the former himself and the discussion and the medical and with thought they are a before the medical and with thought and a before the medical and with thought and are a selected. and Marie Tehnigas to Deal, and the beatings chat he had. And word That bid thee eate in fuch maper of toile, in the state of the And byeake we shall the boule strong and hard. at all perce be designed and an arranged at a rest of the Dat of this place of to rime binee, in the in a sa nition, S'a the thee crient cutte chy will, oo aging of crient equipes And let by hatre this to we that we come the another being of all hand a The Snaile fpeaketh. It amount it is moon to I am a bealt of right great mercuality of paid of a state of right great mercuality of paid of a state of right great mercuality of paid of a state of a s uring made, he gate by the gholt to Google larger. Und he N iii .c.ii or or tol in or o Ang Ar eucosour le bespourest es chimier kota. Cestis had his side corened to a focace, and hore he bung dead on the cook half of mounds; from the top

The Meditations of the Pathon of our Lord Jelus Chrift, that Shepheards and fimple people ought cohane in hearing the diame ferrice.

Chap, wiving the great states of the characters.

west top I truck to the con the woman per a fact an hardy course (a) T behooneth for to thinke afore the beginning of Aparting on the words that yethistailment be garous, the night alose that he took houseled position of plants after the politicist and parties from me the chalices sometimes are tooms that there are that in to capture the full transfer of the control of the cont

ing, he fullered to great paint, etch in fiver droppes of black in fact about bance, that it ranne beat auto spe ground of all the surface funds approached him to out to the market be prouded from the traiter Judgs approached him to out to the market fulling him lays. Are which fallete there may fier. And that the merks and benigne Jelus withdrew not his bunge from the tra more and bowns tulived immelie to betaken and bound as a thiefe, and cast to the count, wenter apparent our manifestable his disciples and fermants.

At Lande six bedeliers or frimmand remides delies being in the boule of Anna, and after in the boule of Anna, and after in the boule of Anna, and bespites the bound of Anna, and bespites the bound of the troops of the few bounds.

At prime it behavior to coincino a general leve sign the Caiaphas to Pilat, and the beatings that he had. And not be made need him of that they had the manufactures and him of that

ned him of that they had woungfully accurely beaten at a piller before a great multi

med him of that they had manny inflirence addition of some how they elly beaten at a piller before a great haultitude of people and could thornes.

It Operce it behoonet to think how Joins mas present before the pie, with a crowne of thornes, whether with a mantie of purple, and the fed people cried Coucings, Crucings and home poilsts condemned binter the most bittertal or nearly and how to be beauty Croile poor bis faced and the most bittertal or nearly and how to the heavy Croile poor bis faced and the most bittertal or nearly and how to the heavy Croile poor bis faced and the most bittertal or nearly and how to the heavy Croile poor bis faced and the most bittertal or nearly and how the box the heavy Croile poor bis faced and the most bittertal or nearly and how the box the heavy Croile poor bis faced and the most bittertal or nearly and how the box the heavy Croile poor bis faced and the most bittertal or nearly and how the box the heavy Croile poor bis faced and the most bittertal or nearly and heavy and heavy the heavy Croile poor bis faced and the most bittertal or nearly and heavy and heavy the heavy the heavy Croile poor bis faced and the most bittertal or nearly and heavy and heavy the h moulders.

It noone it behooveth to think how Jelus was led to the mount of Cal-

narie, spedding his procedure blome, and how he fellosiners times badet his crosse, and how he wantaled hund greachtuninally, and the dolour that he suffered when it was let turned the morters. Analysis alloof the dolours of his sorrowful morber.

At hie noone it depondent to think in subardatour he was when he said. Any God my God, wherefore had thou letture. And when he said I think, they gave him bineger and gairmenten academy he aboate the death, after sighs made, he gave by the ghost to God his sather. And how his mother hav are at forrow alfo.

At evenlong it behooveth to thinke bow Jelus had bis fide opened with aspeare, and bow he hung dead on the croffe full of mounds, from the top

of his bead to the foles of his feete, and taken bowne, and howe his mother lath him on berlay weeping

It compline, think how Jelus was wounded and laid in lepulture, and

kent of the Tewes, to the end that he Could not rife,

Clarkes and lay people ought to thinke on thele ere they go to Pattines.



The faying of a dead man, Chap. xlix.



Man looke and fee, Take beede of me, Dow thou that be, when thou are dead: Die as a tree, wommen that eate thee: Thy great beauty. Shall be like lead.

The time both beene. In my youth greene, That I was cleene De body as pe are, But for mine eine, Dow two holes beene, Ofme is feene, But bones at bare,

Pow intend.

Anale the faile of your confidence butter, fee from the perills of this butterfail where, fiee from the perills of this butterfail where, while to the haven of chartie most furt.

Indicate the anner of true confellion, and failned with the great cable of contrition eleents which of true cultomeratories of whole fatilization, which of true cultomeratories be overfeene.

Ind brought to the marchande of perfection.

M iiii

The Stiepheards Kalender!

The Meditations of the Passion of our Lord Ielus Christ, that Shepheards and fimple people ought to have in hearing the divine ferrice. Chap, xlvini,

10 400 Tim The womanteroid Wouth an hardy courage

to behooneth for to thinke afore the beginning of Matting on the words that Achistaidiniche gardin, the night afore that he tooke the tredes polition inflation if the politic resultant from methis challes Doubeit my willbrane but thee, and that in to lay-ing, he fuffered to great paint, that he free droppes of blow in luch aboun-

Dance, that it ranne bood meto the fround on signation de

And at Darring threat be promet to thinke boto the traitor Tudas anproched him to our Lord, and infulling him laps, Auc cabi, A falute thee mafter. And that the methe and benigne Jefus withdrew not his bilage from the tra mour and bow he fuffered infelle to betaken and bound as a thiefe. and cast to the entire welled a spicter on and lest of his Disciples and feruantg. And from tisks place, out fall looks that thou the

At Laude sit bedoddern to thinks and confider Lefus being in the house of Anna, and after in the boute of Cambias Diffrieeouthe beaten, blatbhemed, fretched, and bespitier tubienion pircious magan hine les bounden, and after troden buder soots inhumanely marita the new one

At prime it behouved to chink how Jelis was ledge from the bonk of Cataphas to Pilat, and the beatings that he had. And how Pilatera ned him of that they had wound fully accided him of and how her was cruelly beaten at a piller before a great multitude of people and crowned with ore of the priorie almost and look sor allound only thornes.

At Tyerce it behooneth to think how Jefus maspresented before the people, with a crowne of thornes, clothed with a mantle of purple, and the curled people cried Crucifige, Crucifigerian. and how wifate condemned him to the most bitterfalleears, anohow be bose the heavy Cross boon his facred

moulders.

It noone it behooveth to think how Jefus was led to the mount of Caluarie, theoding his preclaus blomb, and how he fell divers times buter his croffe, and how he was native with greathluntrails, and the dolour that he suffered when it was let fatingo the mortes. And thinke allo of the dolours of his forrowful mother to want no

At hie noone it behooneth to think in what bolom he was when he laid, My God my God, wherefore hall thou left me And when he laid I thirlt. they gave him bineger and gatementen achdoon he aboace the death, after fighs made, be gaue op the ghoft to Goobis father. And bow his mother

had are at forrow also.

At evenlong it behooveth to thinke bow Jelus had his fide opened with aspeare, and how he hung dead on the croffe full of wounds, from the top

of his head to the foles of his feete, and taken downe, and howe his mother late him on berlay weeping

At compline, think how Jelus was wounded and laid in leptilture, and kept of the Jewes, to the end that he thould not rife,

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The faying of a dead man, Chap. xlix.



Man looke and fee, Take beede of me, Dow thou that be, when thou art dead: Die as a tree, wommes hal eate thee: Thy great beauty, Shall be like lead.

The time both beene.
In my youth greene,
That I was cleene
Of body as ye are.
But for mine eine,
Wow two holes beene,
Ofme is feene.
But bones at bare.

Dow intend.

Availe the laile of your conscience bupure,
flee from the perills of this busiedfall wherey,
Drive to the haven of charitie mall fure,
And cast the anner of true confession,
fallned with the great cable of contrition eleene
which of true customers that be overseene,
And brought to the warehouse of perfection,
which of true customers that be overseene,
And brought to the warehouse of perfection,

M iiii

How every man and woman ought to cease of their sinnes at the sownding of a dreadful horne. Chap. li.



Do bo you blinde folke, darkened in the cloud of ignozant fumes, thicke and myllicall, Take beed of my Pozne, toting all alowd, with boyltrous fowndes, and blatts boxiall, Guing you warning of the judgement anall, The whith dayly is ready to give kentence.

On perverle people, repleat with negligence.

Ho ho betime, or that it be too late, Cease while re have space, and portunate, Leave pour folly or death make you checkmate, Cease your ignorant incredulity, Cleanse your thoughts of immundicitie, Cease off your pecunial pencement The which defleth your intendment.

Po ho people infect with negligence, Ceale pour finnes that manifold cruelties, Pread God pour maker, and right wife fentence, Ceale pour blindnelle of wordly bantries, Left he pour mite with endlelle infirmities. Ceale pour couerite; gluttony, and price, and ceale your imperfluous garmeuts wide.

Ceale off your othes, ceale off your great fwenting, Ceale off your pompe, ceale off your bainegloss, Ceale off your matice, ceale off your blaspheming, Ceale off your matice, ceale off your lechery, Ceale off your fraud, ceale off your deception, Ceale of your trand, ceale off your deception.

flee faint fallhood, Achte, fowle, and fell,
flee fatall flatterers full of fairenefte,
flee faire faining fables of fauelty
flee folies fellowhip frequenting taltenede.
flee frantike facers, unfilled of from a roneffe,
flee fooles fallaces, flee fond fartaftes,
flee from freth fables, faining flatteries, and or any state for the fables, faining flatteries.

To know the fortunes and destinies of man borne under the xii, signes, after Ptolomeus Prince of Astronomy. Chap lii.

Prince of Aftronomy Ptolomeus.



To bit that there is kenen planets in the thie, that is to lay, Sol. We nus, Wars, Mercurius, Jupiter, Lima, and farurnus. Of the leuen planets is named the feven daies of the weeks, for every daie bath his name of the planet taigning in the beginning of it. The ancient philopophers

tophers tage, that Sol domineth the Sunday, the cause is (they say) for the sunday, that more other planets is most waithy, wherefore it taketh the worthiest day, that is Sunday, Luna domineth the sixt houre of Bunday. Wars the sixt house of Tuesday, Wercurius for wednesday, Jupiter so: Churleday, menus so: fixeday, and Saturnus so: Satterday. The day naturall hath this, houres, and enerse houre raigneth a planet.

It is to be noted that when a man wil begin to reckon at Sunday, he must reckon thus, Solmenus, Wercurius, Luna, Saturnus, Juviter, Wars.

And when the number is failed, he must begin at the houre that he would know what planet raigneth. The Munday he ought to begin at Luna, the Culeday at Mars, the wednesday at Mercurie, the Churleday at Jupiter, the fryday at wenus, the Watterday at Saturnus. And ever when the numbers of the planet sis failed, he must begin by order as it is aforesaid.

Also it is to be noted that the Greeks beginne there day in the morning, the Jewes at noone, the Christian men at midnight, and there we ought to begin to reckon, so, at one of the clocks on Sunday in the morning raigeneth Sol, at two raigneth wenus, at three raigneth Mercurius, at soure raigneth Luna, at the Saturnus, at size Jupiter, at seven Wars, and excipt beginne against at Sol, at nine wenus, at ten Wercurie, and conf

quently of the other by ozder in order in every bours.

to be in a child is borne. It is to be knowne at what house, and if it be in the beginning of the house, in the midden, at the end. If it be in the beginning be half hold of the lance planet, and of the other afore. If it be in the midden it that hold of that onely. If it be borne in the end, it that hold of the land and of that that commets next after, but nevertheless the planet that it is borne butter, ne hall not bomineth other, a that of the bay shalbe about it, which is the cause that a child holdeth of diners planets, and hath diners conditions.

De that is bom bove Sol.hall beprubent and wife, a great speaker, that which he practety be holdeth bertuous in himselfe. Who that is borne bother wenus is loved of everie man.good to god ward and regular. Who that is borne boder Dercurte is well bearbed, subtill, milbe, bertable, a is not most prodent. Who that is borne boder Luna, hath an his forehead, rubdy, mery vilage, chametas, and religious. Who that is borne boder Saturne is hardy, curteile of liming, and is not anaricious. Who that is borne boder Supiter, is bardy, saire bilage, and to depend, and bagabond,

noho that is borne binder Mars, is a great speaker, a lier, a thiefe. and be

gefuer,big and of red colour.

ומשוונונו

They that wil know of this more embently, let them turne to the properties of the leaven planets afore expented.

A Prologue of the Authoropea thexii, figues: Chap, liit,



Considering the course of the estelliast bodies, and the puissannee of the bigg God Durntpotent, the which bath made the same to thine byon the good and entil. that governeth an thinges concained in the first mamerie, and on the Carry batte taken byon mee to to indite this lucie mamerie, and on the Carry batte taken byon mee to to indite this lucie wanters, and on infrance aim endougher the people not lettered. Jirch, to home body to gometne their bodies, and element from God they maker. Secondly, to gometne the firmament, and of infinites. Inditition, to monothe courses the firmament, and of infinites arrespectively. To know the courses the firmament, and of infinites arrespectively.

lophers lage, that Sol domineth the Sunday, the cause is (they say) so the sunday, that among other planets is most worthy, wherefore it taketh the worthiest day, that is Sunday, Luna domineth the sixt houre of Bunday. Wars the sixt houte of Tuesday, Wercurius so, wednesday, Jupiter so, Thursday, menus so, fixday, and Saturnus so, Satterday. The day natural hath rrisis, houres, and everse houre raigneth a planet.

It is to be noted that when a man wil begin to reckon at Sunday, he must reck on thus, Sol, menus, Mercurius, Luna, Saturnus, Jupiter, Mars.

and when the number is failed, he must begin at the houre that he would know what planet raigneth. The Munday he ought to begin at Luna, the Culeday at Mars, the wednesday at Mercurie, the Churleday at Jupiter, the fryday at wenus, the Satterday at Saturnus. And ever when the numbers of the planetsis failed, he must begin by order as it is aforelaid.

Also it is to be noted that the Greeks beginne there day in the morning, the Jewes at noone the Christian men at midnight, and there we ought to begin to reckon, for at one of the clocke on Sunday in the morning raigneth Sol, at two raigneth wenus, at three raigneth Wercurius, at source raigneth Luna, at the Saturnus, at sire Jupiter, at seven Wers, and at eight beginne agains at Sol, at nine venus, at ten Wercurie, and consessing the second service.

quently of the other by order in order in every boure.

when a child is borne it is to be knowne at what houre, and if it be in the beginning of the house, in the middeli, at the end. If it be in the beginning, he hall hold of the same planet, and of the rafe. If it be in the middeli, it thall hald of that onely. If it be borne in the end, it that hold of the same, and of that that commeth next after, but nevertheless the planet that it is borne bndet, nethall not domineth other, a that of the day shalbe about it, which is the cause that a child holdeth of divers planets, and hath divers conditions.

He that is born boder Sol.hall be prudent and wife, a great freaker, that which he praifeth he holdeth bertuous in himfelfe. Who that is borne boder wenus is loved of everie man, good to god ward and regular. Who that is borne boder Dercurie is well bearded, fubtill, milde, beritable, a is not man prudent. Who that is borne boder Luna, hath an hie forehead, ruddy, mery vifage, chamefact, and religious. Who that is borne boder Saturne is hardy, curteife of litting, and is not anaricious. Who that is borne boder Aupiter, is bardy, faire bilage, and to obe, chall, and bagabood,

moho that is borne binder Mars, is a great fpeaker, a lier, a thiefe. and be-

seiner.bia and of red colour.

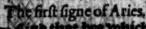
They that wil know of this more enidently, let them turne to the properties of the leaven planets afore rehearleb.

A Prologue of the Author vpon the xii, fignes; Chap, liit,



Londoering the course of the estessial bodies, and the puissance of the bigh God Dunipotent, the which hath made the sume to him boan the good and entil, that governeth all thinges contained in the firmament, and on the Earth haue taken boon mee to to indite this little mament, and on the Earth haue taken boon mee to to indite this little wanters, for to instruct and endocreme the people not lettered. First, to know God they? maker. Secondly, to governe their bodies, and eschem instructes. And thirdly, to know the course of the firmament, and of the celestial bodies contained in it, with the disposition of the bic planetes.

But who that will know his properties, ought first to know the monet that he was home in, and the ligne that the lumne was in the lame bap will not tay that such things thall bee, but that the lignes have such property and Afronomers, Aries is the ligne that forwerly the logues of men and momen, as layed penlomens.



The first figure of Aries

I find that her which is borne in the figure of Aries.

I from mid Warth to mid Autti. Inalification of the many will be possed in the many by his prightness. By that have never never head the goods, der that he forme anyty and home places in the first head the goods, der that he forme anyty and home places, he field being goods, der that he forme anyty and home places, he field being bottles and half being bottles and half being being any will be bottles and mid take the nemeration and that half the first half of counters, and mid take the nemeration is the first half be sometiment for the first half a liability builte in the needers of other, being he same the labelity by the first heads of other, his first hame that he simply we be beauty of other, his first hame that he is happy ever be beauty of other, his first hame that he is half he in hampy of four the that he half happy great finding the point of head he is not in this time that he first happy great finding the places of head he is not in this time that he first happy great finding the half he in hampy of four the that he find he first half he half he half he had he half he half he had h

Of the figne of Taurus,

I & that is borne in the ligne of Taurus. from mid Lethat is borne in the ligne of a surfus. Even for a poilt to min Map, that he firong, harpy, and he officies, helicans, and that pottelle goods gusen to him by other man, that he mould have bone that he mould have bone that he mould have bone that he mould have to frinte it mountinent, and will into see to brintelle to friend to gusting goods, and that he trafail, he that go pilgrimages, and will same his trafail, he that go pilgrimages, and will same his e techall, be chall be trefull, he wall go pulgrimages, and will leave tricks, e half live among transprist, he half be the offices, and that exercise them well a final be rich



women, he walle thanklelle and come to good cleate, he will take bengeance on his enemies, he wall be bitten of a dog, and wall experiment many pains by women, and wall be in peril at expit . Pears, he wall be in peril of water, and wall be greeved by sicknesse and benim at exit, years, and at exp. years he shall be aboundant in riches, and wall rise to great dignitie, and wall live lereb. Years and three moneths after nature, and shall fee his fortune sozerowfull.

The woman that is borne in this time hall be effectuall, laboring, and a great lier, and hall fuffer much hame, there hal reforce the goods of her friendes, that which the conceiveth in her mind that come to effect, and that have the best part, thee thall have many busbands and many children, the thall be in her best estate at polyeare, and the thal have a signe in the middest of her body, the thall be sickly, and if the escape, the thall live lerb, yeare after nature. She ought to beare rings and precious stones by on her. The dates supplied of Luna bin right good for them, and the dates of Apars consulting the man as woman may be likened to the bull that saboreth d, and when the seede is sowne, he hath but the straw sor his part. Tall keep well there owne, and it that not profit to them, ne to other, the reputed busind.

Of the signe of Gemini.

The man that is borne in the ligne of Gemini, from mid Aday to mid June, that have many wounds, and he thall be faine and mercifull, he thall leade an open and a reasonable life, he thall receive much mony, he wil go in buknowne places, and do many pilogrimages, he will pratte humlelfe, and will not bide in the place of his nativitio, he that he wile and negation to the place of his nativitio, he that come to riches but peare, his first wife thall not line long, but he that

marrie Arange women, be hal be late married, the hall be bitten of a dog, a hall have a marke of iron or of fire, he hal be to imented in water, and hall naffe the fea, and hal live an hundred years and ten months after nature.

The woman then borne hal come to honour, and let forward with the goods of other, and he halbe agreened of a falle crime, the ought to be wedbed at riii. peare, if thee hal be chatte and elchew all perill, and that line lyr, peare after nature, and that bonour God. The dayes of Apercurie a Sol to them bin right good, the daies of Luna and menus bin to them contrarie, and as well the man as the woman that augment and allemble the goods of their fuccestors, but scantly that they be their owne goods they that bee so anarctious.

But who that will know his properties, ought first to know the moneth that he was borne in, and the signe that the sume was in the same day, I will not say that such things shall bee, but that the signes have such properties, and is the will of God. After poets and Astronomers, Aries is the first signe that the weth the softwares of men and women, as sayth prolomens.



The first signe of Aries.

I find that hee which is borne in the figne of Artes, from mid Warch to mid April. Challe of good wit, and thall neither be rich ne poore, he chall have dominage by his neighbours. he chall have power over dead folks goods, hee chall be foone angry and to me pleafed, he chall have divers fortunes and difference between and haunt eloquent people, and chall he expert in many degrees, he chall be a tier, and builtedfall of courage, and will take the benge-

ance on his enquies, and he that be better disposed in youth in all things, then in age, but replie peace be that be a sounteato, and that he wedded at rev. and if he be not, he that not be challe, he that he a mediatour in some of his friends, and will glady be butte in the needes of other, he that he awaited to be domaged, he that have a signe in the thousand, in his head, and in the hodgivet he that he rich by the death of other, his first some shall not live long be that he in danger of soure sooted beats, he that have great schnesse at rein peace, and if he escape he shall size treed, peace afternature.

trom day to day, the will gladly make te alings, a thall look her hulband, and recover a better, the thall be tick at b. years of age, and at trb. the thall be tick at b. years of age, and at trb. the thall be in great danger of death, and if the escape, the thal be in doubt til this years, thal luffer great pains in the head. The dales of Sol and of Pars to them thall be right good, and the daies of Jupiter thall be contrary to them, as well the man as the woman thal be semblable to the theep, that every years looked his sleece of wol, and in those water recovereth it agains.



Of the figne of Taurus.

He that is borne in the ligne of Taurus, from mis Aprill to mid Pap, that be firong, harby, and ful of strife, delicious, and thall posselle goods gusen to him by other men, that he would have bone that be incontinent, and will inforce to himselfe to finish it. In his youth he will despite every person, and thall be irefull, he shall go pilgrimages, and will leave his frieds, a shall live among strangers, he shall be rich by offices, and shall exercise them wel. 4 that be rich by

women, he halbe thanklesse and come to good estate, he will take bengeance on his enemies, he shall be bitten of a dog, and hall experiment many pains by women, and shall be in peril at exciti years, he shall be in peril of water, and shall be greeved by sicknesse and benim at exiti, years, and at exer, years he shall be aboundant in riches, and shall rise to great dignitie, and shall live lereb, years and three moneths after nature, and shall see his fortune sozerowfull.

The woman that is bozne in this time thall be effectuall, labozing, and a great lier, and thall suffer much thame, thee thal rejoyce the goods of her friendes, that which the conceineth in her mind that come to effect, and that have the best part, thee thall have many husbands and many children, the thall be in her best estate at roi yeare, and the thal have a signe in the middest of her body, the thall be sickly, and if the escape, the thall live lirb, yeare after nature. She ought to beare rings and precious stones by on her. The daies of Jupiters of Luna bin right good for them, and the daies of Mars contrary. As welthe man as woman may be likened to the built that laboreth the land, and when the seede is sowne, he hath but the straw sor his part. They thall keep well there owne, and it that not profit to them, ne to other, and thall be reputed busind.

Of the signe of Gemini.

The man that is borne in the ligne of Gemini, from mid May to mid June, that have many wounds, and he thall be faine and mercifull, he that leade an open and a reasonable life, he thall receive much mong, he wil go in buknowne places, and do many pilorimages, he will praise himselfe, and will not bide in the place of his nativitie, he that he wise and negligent in his workes, her thall come to riches but trut yeare, his first wife theil not live long, but he thal

marrie Arange women, he hal be late married, the hall be bitten of a dog, a hall have a marke of iron or of fire, he hal be to rmented in water, and that passe the sea, and shalling an hundred years and ten months after nature.

The woman then borne that come to honour, and fet forward with the goods of other, and the thatbe agreeved of a falle crime, the ought to be wedded at ritif, yeare, if thee that be chaste and eschew all perill, and that line trr. yeare after nature, and that honour God. The dayes of Adercurie a Sol to them bin right good, the daies of Luna and Menus bin to them contrarie, and as well the man as the woman that augment and assemble the goods of their successors, but scantly that they be their owne goods they that bee so anarcious.

O

Of the figne of Cancer.

Cer, from mid June tomid July. chall be berte auaricious, and of egal stature, he will love women, hee
chaibe merry, humble, good, wife, a well renoumed,
he chall have bomage by enute, he chall have the money of other in his guiding, he chall be a conducter of
other folkes things, he chall have strife and discord among his neighbors, and will awenge him on his enemie, by his arrogancie many shall mocke him, he

thall have often great feare on the water, he will keepe his courage fecretip in himfelfe and hall fuffer bolour of the wombe, he that finde hidden money, and that labour fore for his wife, he that fee his peril in a certaine yeare, the which that he knowne of God, his hauoire that decrease, at priit . yeare be that paste the fea, and thall live fre yeare after nature, and fortune that he

acrecable to bin.

The woman that haibe born in this time, halbe furious, incontinent, angri, and home pleafed, the is nimble, serviceable, wise, iopous, and hall sufter many perils, if any person do her any service, the will recompence them well the shall elabouring and take great paine but offer, yeare, and then shee shall have rest, the shall have many sonnes: she must be wedded at rish yeare, honours and gifts shall follow her, she shall have wounds, and he whole therosand shall have peril of waters, and shall have mounds, and he whole therosand shall have peril of waters, and shall have in a secret place, shee shall be bitten of a bogge, and shall live str. yeare after nature. The dayes of Jupiter, menus, and Luna, to them bin right good, and the daies of Mars right cutt: and as well the man as the woman shall have good so tune and bicrozy over their enemies.

Of the signe of Leo,

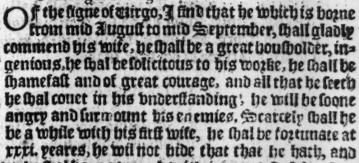
As we reade, her that is bome botter the figue of Leo, from mid July to mid Jugust, shalbe faine and harby, he shal speake openly, and shal be merciful, he shal weepe with the weepers, and shalbe arrogant in words, he shal have a peril in certaine time, and at rrr, yeare hee shal be a waited to be domaged, but hee shal esche w that peril, his benefits shal be ingrate, he shal be honoured of good solke, and obtain his enterpise, he shal have goods by tempozal servi-

ces. he chalbe in great to the eues, and chal be great and puissant, he chal have charge of the commontie, & as much as he looseth he chal win, he chal come to dignitte, and chal be amiable, he chal take fortune of three wines, he wil go often on pilgrimages, and suffer paine of the light, hee chalfal from hie, and be feareful of water, he chalfind hid mony, at biti, peare of age he chal be siche, also he chalbe in peril a doubt of some great lord, and at probi years he chalbe bitten of a dog, and be whole with great pain, and chal line irrritti, peare afternature.



The woman that that be borne in this time thalbe a great lier, faire, welspoken, mercifull, pleasant, and may not suffer ne see men weepe, the that be
meeke, her first husband that not live long, the that have paine in her stomacke, the thall be awaited of her neighbours at roit, yeare, and live to great
riches, thee shall have children of three men, the stolbe amiable, and have
the bloudy slire, and shalle bitten of a dogge, the shalf al from hie, and live
strickly yeares after nature: the dayes of Dercury, Sol, and Dars, to them
be right good, the dates of Saturne bin contrary: and as well the man as
the woman shall be hardy great quarrellers, and mercifull.

Of the figne of Vitgo.



that be in perill of water he that have a wound with iron, and that live icr.,

peare afternature.

The woman then bozne that be thamefall, ingenious, and wil take pain, and ought to be wed at rii yeare. the that not be long with hir first husband. Her second hulband that we of long life a that have much good by another woman, the that fall from hie, her life that he in perill, and that die thoztly, the thall tuster volons at reveare, if the escape these dolours, the thall live lire yeare after nature, the thall being forth vertuous fruit, and every thing thalf favour her, the thall rejoyce in divers fortunes. The dairs of Apercury and of Sol thall be right good for them, and the dayes of Apars thall be contrary. And as well the man as the woman thall suffer many temptations, so that with great paine they may result them, they shall delight to live in charity, but they shall suffer much, whereforever it be.

Of the figne of Libra.

A Pong planets Libra ought to be remembered, for he that is borne from mid September to mid October, that he right mightily praised and honored in the service of Captaines, he that go in bulinowne places, and that get in strange lands, he that keepe wel his owne, if he make not revelation by drinke, he wil not keepe his promise, he shal be enrued by sieter and other goods, he shalbe married, a go from his wife, he shal speake quickly, and shall have no domage

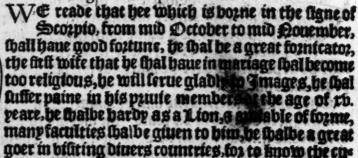
among

among his neighbours, he thail have bnder his might the goods of dean folke, and that have fome figne in the members. Dren, horle, and other beaffs thall be given to bin, be thall have domage and iniury, be thall be enriched by women, and experiment euili fortunes, many that afte countaile of him.

De Mall live ler veare after nature.

The woman that is borne in this time. Wall be amiable and of great courace. the wil announce o death of her enemies, a thal go in places butnown. the thatbe debonaire a merry, recopce by ber hulband, if the be not menben ar riti.peare, the that not be chaft, and thall have no formes by her first buf band. the thall go many pilarimages, after rrr. yeare the thall profper better, and have great honour and praile. Then after he halbe grieuoully fiche, and that be beent in the feete about rif. peare of age, and thal live ir peare after nature. The daves of menue and of Luna for them bin right good, and the daves of Mercurie contrary. And as wel the man as the woman halbe in doubt buto the death, and there is doubt in the end.

Of the figne of Scorpio.



Of

Comes and Catutes. of many Cities, and thall have bictorie over all his enemies, they may not hinder him in no maner wife, he thall have mony by his wife, and thall fuffer divers bolours of the Romach, he thall be mery, and lone good company of mery folke. In bis right, thoulder thall be a figne, by freete mozds and adulations be thatbe deceived, he will often fay one, and doe another, he thall have a wound with fron, he that be bitten with a dog og of some other beatt, he that be in boubt, and haue divers enemies at the age of rrigi.

peare, and if he escape, he chall line lerritti. yeare after nature.

The woman that fhalbe borne in this time fhalbe amiable and faire, and that not be long with her first but band and after the that intoy with another by her good and true feruice, the that have bonoz and bictozie of her enemies, the that luffer paine in her flomack, the thatbe wife and have wounds in her thoulbers, the ought to feare ber latter dages, which thatbe doubtfull by benim, and the thall live ler yeare after nature. The dates of Bars and of Sa= turne to them bin right agreeble, a dayes of Jupiter to them bin contrary, they thall be sweete of word, and pricking with their taile, and will murmur detracentg other, and say other wife then they would be sayd by.

Of the figne of Sagittarius.



Y cought to know, that he which is borne buder Sagittarius, fro mid Pouember to mid Pecember, that have good effect, a that have mercie of everyman he feeth, he that have by relevation, he that go tarre to defart places bulnowne and dangerous, and that returne with great gaines, he that fee his fortune increase from day to day, he wil not hide that he hath, he that have some signes in his hands or feete he that be feareful, at rest, yere he that have some peril, he that

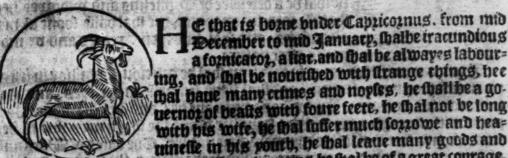
Carla Prairi da procesa estado en aproporta en comerca

paffe the lea to his lucre, and that line irruit yeeres and eight months after nature.

The woman now borne hal love to labor, the thal have divers thoughts for strang strifes, and may not see one weepe. Hee thal have bictory over her enemies, the shal spend much sluer by evil company, the shal be called most ber of sonnes, and shal suffer many evills, shee that take great paine, to the end that thee may have the goods of her kinsmen. She ought to be marryed at rist yeere, and shee shal have paine in her eves at rist yeeres, and shal have by enuy at roit. Peeres top, shee shal suffer dolour by enuy, and shal be seperate from toy, and shal live srist. Peeres afternature. The dates of menus and Luna bin right good, the dates of Saturne and Mars bin evil, and as well the man as the woman shalbe inconstant in deeds, they shal bee of good conscience, a mercifull, better to others than to themselves, a will love God.

Of the figne of Capricornus.

common the interest of



riches, he thall have a great peril at rbi peeres, he thal be of a great courage, to that haunt boneff people, and that he rich by women, and that he conductor of mathems, his brethren wil make drivers clopings bypon him, and hee that live ler, peere and foure moneths afternature.

The woman that is borne in this time that be honest and feareful the that surmount her enemies, and have children of three men, the wil do many pil-grimages in her pouth, and after have great wit, the that have great goods the that have paine in her eyes, and that her best estate at rr. yeare, and that live irr. yeare and four moneths after nature. The dates of Saturne and of Mars to them bin good, the bairs of sol bin contrary, and both man and woman that be reasonable and envious.

Of the figne of Aquarius.

The manthat is born boder the figure of Aquation, from mid Januarie botto mid februarie, that bee louely and treful, wit not believe in vaine, bee that bave liner at priit . peare, he that be fore fiche, and that be burt with tron, he that have feare on the water, and afterward that have good fortune, and that of the diversity and that of the diversity and that with the diversity and that we have been diversity and the diversity and diversity and the diversity and diversity a

The woman that is borne in this time that be delicious, and have many nortes for her children, the that be in great peril, at the age of priii. years, the that be in felicitie the that have domage by beaus with foure feets, the that live leptic years after nature. The daies of the nus and of Luna be right good for them, the daies of Pars and Saturne beens contrarts, and both the man and the woman that be reasonable, and they that not be overtich.

Of the signe of Pisces.

He that is borne under the figne of Pices, from mid februarie to mid March, that he a great goer, a fornicatour, a mother, and that he couerous, her will lay one, and bo another, her that find mony, her wil trust in his laptence, he that have good fortune, he that he a defender of Diphelius and widowes, her that he feareful on water, her that halle soone at his advertities, and that live levil, peares and b. moneths after nature.

The woman that is borne in this time that be delicious, familiar in iells, pleasant of courage, feruent, and that have ficknelle in her eyes, and that beforeowful by thame. Her busband willeave her, and thee that have much paine with strangers, the that not have her owne, the that have paine in her stomack, and thee that live irruit yeare after nature. The daies of Mars and of Saturne to them bin contrarie, and both the man a the woman that live faithfully:

Thus endeth the nativitie of men and women after the ru lignes and appear

Hereafter followeth the x. Christian nations. Chap. linj.

Deetended in this little treatile to weake of diners Chillian na= from the which bin divided in ten. of the which I wil beclare as I hate found written in the Latin tonque, I will ribige it into our Englif materna', as thepheards fpeateth in the fields, after the capacitie of mine underliading. And if in to doing I have erred, I require al other Shepheards for to excule my pouth and to amend whereas I have made default. Ind wheras I have failed. I lubmit me unto amendment, for against amendes no man maybe.

The first nation is of Latines.

D the nation of Latines, for the Supertours is the Emperor, and many hings. That is to wit the molt chaillian and redoubted hing of England sof france, with many noble Dukes, Carles, Witcounts, Barons, and knights, and is the nation molt resplendiffing of all other in bonour, force, and chinalife. In the nation of Spaine bin b Kings of Callie, of Aragon, of Portingale of Paular, a other tords. In the nation of Italy is the King of Ciefle, and the King of Paples, and many other Lords, as of menice, florence, and Beane . In Almayne belide the Emperour is divers kings, as of Scotland Dungary, Boheme, Bolony, Acy, frite, Swille, Domegy, Almacy, and Croacy, and many other Lordhips that be under the obedience of the Catholike Church, in aut a dans D. cled Sametians, when were

The second Nation wof Greekes 11227 34 90 99011

Orace complaineth speaking of his Patio of Greece, for the beration that he hath hab in time spoil. The Greekes hand he bartriarie of Conflantinople, Archbilhops and Abbots to the spritualitie and to the temporalitie Emperors, Duker, and Carles. They be now but of amail number; for Agariens and Carnes have taken the greatest part of Oreece, the which part obeyeth not the catholise church for their error. They bir condemned by the church for that they fay, Spiritus San-Ausnon procedit a filio: fices they have the house at 60 long

120110 is time 220 The third Nation is of A the Hydra 300 fin tilpin to 20110

E teabe that the Cation of Armenyens is nie Annoch, they ble all one language in the dialite lectalts and in holy arty-ture, as who would ling English in the March, and both the men and would brider and all. They have their primare, which they call catholine, it which they bey as to the king tirgreat benottbirand veretente ! Offer fant the Lanton, and

no filh, and they dainke no wine, and eate fielh on the Satterday.

The fourth Nation of Georgiens.

1 1918 nation is called Beorgieus of S. George of whom they beare the imagein battell, and be is their Patron . They bin in the parts Diten cal and bin firong and delicious, halfe percians, and balle Affuriens, and they speake foule and foolid language, and make their factaments as the Breekes, the Priefts haue their crownes round realed on their heades, & the Clathes have them lquere . When they go to the boly Soepulcre they pay no tribute to the Sarazins, they enter into Jerulalem their fanderos bilplated, for the Sarasins traceth them. The momen ble armours as the men. inhen they write to the Sowdan, incontinent that which they bemaund is graunted them. The paragraph of the property of the e enciration of Arome Courses the bearing in the Estimator and

The fife Nation is the Affarient.

Afind allo by writing, that the nation of Sourcens, bath faken the name of a Citie named Sur, the which is the most sminent, and most byholden among alother cities and cowns of the country of Source. Thele people for their migar & common speech, speaketh the language Barazinious . Their boly scriptures diminities, and offices of the lexuice is in Greeke . They have bishops in heepe the constitutions of the Greeks and obey them in al things. They facility with raised break, a have opinions of the Arceks as the Latines. There be some christians on the holy land that insueth them, and bin called Samaritans, which were conserted in the time of the Apostles, but they be not perfect challian men.

ThefixeNationis of Mororablens,

The and Apain called Dozorabians, but now they bim but few the country of Alexandrian by the and Apain called Dozorabians, but now they bim but few they be called Dozorabians; for that in many things they well the be of Christian men, being an Araby, they ble the language of Larin in the bimne offices and faceed things, and over to the church and to the prelates of the Latines. They confelle them in the language Apamonis en oz in latin . Cher bin different to the Latines, for that in their ditting offices they have the houres too long . And for the day is distiled into print boures of night and day, so many offices, houres, the lames, and alother so-risons have they along, the inhich they say not after the custome of the La-times, so, that that the Latinessay in the beginning, they say in the ende, or in the in dock. Some binds the boly sagramenes in seven parts and o-ther in tenne. This if a right denone nation, they consome no person s by marriage, but if sheybe bosness, their owns country and same, the tran-gers be not received in marriage. And shoen a man lookety bit wife by de fin and they beinge en wine, and cate fielle entite Satierday.

death, he wil never be marcied againe, but live in chastitie. The cause of so great divertitte among chriffians was, for that in time pall the chriffians were let and not constrained to celebrate councell generall . for this cause there arole divers hereitars in many parts, for there was none that might rentedpicht. Hes and one paisting and one can the man and bucht fler au its topetiteent abbenice and bu a great number toer

and aquille at the fendith Nation & of Prefor Johnslandin Indie en er eine generalting ertheit erranen, effereble ene treet et Caincelle

Berris the land of Inoie, whereof prettor John is fort digress that it exceeds in a cheitendome. This predox John bath buder, then lit tings, which on to him obeplance and homage: and when he ride to about the country, he causeth to be borne afore bim a crosse of wood: and going to battel, he cautety ewo to be brane before him, one of golde, and the o ther of percious living and in that land is the body of laint Thomas the Andrew batter in a rough of sone, and one of his bandes is out of the combe, a that hand every boop may fee that goeth thither.

and a stand when the eight Nation is of lace but so the area of the

Plowing after the Paris of Jacobites, who are to named of James disciple of Alexander the partiathe. Greek Jacobites have taken and occupited a great part of Alia, in the parts Decidental, and the land of Pambre, that is, in Egypt, and the land Grotoppans but James, with most than the land Grotoppans but a first most than the land Grotoppans but and the land Grotoppans but a land the land Grotoppans but a land the land Grotoppans but a land the land Ex realmes. The children of that countrey are circumcifed and baptized with an bote pron. for they have princed the character of the crafte on their fores heads, and on other parts of the body, as one the armes and the break. They drive them onely to God, and not to the paiets. In this province the Indians and Agarenozieus fay, that Jelus Christ hath quety but the nature distince. Some of them speake the language of Chaldee and Araby, and distince. tiers other that dolpeane other languages;after the directies of Pations They were condemned at the Council of Chalce done and the M white South mind actor continues

The hinds Nation is of Nelnotions, which the

Of Petroxiamus that was of Constantinople, hath his made this name Relocations. These Petroxiams put in Join Chair, and perforts one divided and another humans; and they have been any happ to be the mother of God. but they supposed Jelus of hamans, they heats the language of Calbee, e facrifice the body of Jelus Chair with railed bread. They import in Cartary, and in great India coperation great annotes, their Country containers, and in great India coperation great annotes, their Country containers and Italians (and the containers).

and reetber line a litt i Drep life.

The tenth Nation is of Moroniens.

They put in Jelu Christ. one benderstanding and one will, they inhabite in Liby in the prouince of Phenice. and be a great number, they be specially bowes and arrows, and they have bells. Their Bishops have rings, myters, and crosses, and they have bells. Their Bishops have rings, myters, and crosses as the Latines. They be the letter of Caidee in their bisine Scriptures, and in their bulgar speech they ble the letter of Araby. They have been under the obedience and lordship of the most boly and sacred church Romane: their Patriarks was at the general counces of S. John be Latran, selediated at Rome under Pope Innocent the shud: but since then they bee returned. They were art condemned at the Counces of Constantinople, and since that are returned to the obedience of the Roman Courch, and yet returned agains to their false and evil opinion, wherein they persever.

Here beginneth a few Prouerbs. Chap.lv.



Thele Proverbs be good to marke,
The which followeth in this books,
Be thou never to great a clearks,
Dilbaine not on them to looks.

The first is, man be consens.

Is God hach sent there in degree:

Each man may not have land and rent,

It were not connections to be.

If thou have not worldly goods at wil.

Therefore care nothing by the reade of me:

Do welland Gods commaundement fulfil.

Jor every man may not a Goldanith be:

De that hath not a permy in his purie, auntito in the I fe the right way of Bods law holder to reme to be an en as foone y wulle, and a some as a king that weaverhous a governe of gold and that we are thought a governe of gold and that the

Allo there is of men but many a loose, in a some of the cost of them dorn needs well to the cost of them dorn needs to the cost of the cos

And also another, forget it not, Reepe your owne home as doth a moule: for I tel you, the divel is a willy cat, He will spee you in an other mans house?

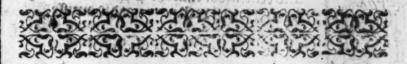
And in electal God to please, Beffre thou netier none other mans thing Remember that many ingers is wel at ease, That never were on no gay gold ring.

And this I fel pour for good and at, the Menember it pour that be wife: That man or woman bath a great fal, The which flide downe and never rife.

And one allo forget not behinde, That man or woman is likely good to be, That banisheth malice out of there minde, And scepeth every night in charitie.

A crade pour morte by good counfell, for that man is morthy to have care. That harn twice take into a wel, and ret the third time cannot be ware.

Say that a friarrold pourths, De is wife that both fortake finne: Then may we come to be suens bille, Bod wine bograce that placeto winne.



De clarks famous and eloquent,
Conning is caught by reading and exercise.
Of noble matters ful excellent.
And temember what Salamon sairb the wise,
Charpatteth businesse. and tolenesse doth piscile,
Indian history many bookes doth reads and see,
It is ful likely wisedome have that he.

Remem

Hemember clarkes bally bo their diligence, Into our corrupt speech matters to translate, Debbet weene French and English is great difference, Their langing in reading is double and delicate, In their mother tongue they be so fortunate, They have the Bible and the Apocalipse of divinitie, with other noble bookes that now in English be.

And remember readers where every ye go,
That hony is weete, but cuming is weeter,
Cato the great Clarke lometimes laid lo,
How gold is good, and learning much better,
Yet many full good be, that never knew letter,
And yet bertuous none can be of living,
But first of Priests and Clarkes they must have learning.

Beware of the ruling of falle herefie: Let every perfect faith let your hearts a fire, And the chaffe from the come out to trie, They that believeth amille be worthy to die. And he is the greatest foole in this world ywis, That thinketh na mans wit to good as his.

Thus endeth the Shepheards Kalendere, Drawen into English Gods reverence:
And for profit and pleasure shal Clarkes to cheere, Plainely the wed to their intelligence,
Our is doen, now Readers do your diffence,
And remember that the Printer saith to you this,
De that lueth well may not die amisse,

FINIS.



Mistria CA

